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CAROL ANN AND LINDA SUE CARNEY

GERALD B. WINROD ★ EDITOR



WASHINGTON RADIO REPORT

A coast-to-coast broadcast ... By Upton Close

ANNOUNCER: Ladies and gentlemen, *Broadcasts Incorporated*, takes pleasure in presenting the veteran commentator, Upton Close. His accuracy in predicting the war with Japan made him famous. And he predicted the present struggle with Russia and her puppets. His outspoken warnings caused pro-Russian diplomats and pressure groups to try every possible attack to smear him and shut him up.

CLOSE: Hello, Americans!

It's popular now to cry out against the communist power. For years I was a voice in the wilderness, crying: "Don't trust Stalin! Communists are even more interested in destroying America than Germany. The internationalism being preached is a trap to destroy this nation's superiority."

Now, the whole wilderness is crying. Even papers such as the *Wichita Beacon*, who used to advocate that commentators who criticized Stalin be jailed and Uncle Joe be given a medal!

Here is what Max Levand, the editor of this paper, wrote not so long ago:

"War propagandists have been having their inning, in which they cast suspicion upon Premier Stalin and his motives. His declaration of his peaceful intentions deal troublemakers a solar plexus blow.

"Winston Churchill, certain diplomats, numerous radio commentators and everybody else who was inciting to war, were left nothing on which to base their harmful utterances. *The Beacon* always has had confidence in the leader of the Russians."

The national smear organization which set out to convince Jewish people that anybody who criticized communism was anti-Jewish, hasn't been heard from yet, but I suppose even this chameleon will also change its colors and say something against communism.

Other less powerful organizations have gone on record, some in the past week. So many voices are crying that I am out-shouted. But they did not cry in time to save their Country. They did not cry in time to be punished for it.

OUR POSITION IN THE ORIENT

Slowly, we Americans move toward the heart of our trouble. Physically moving nearer Russia, we have bombed Raishin, the Korean port which is virtually a suburb of Russia's great Pacific Ocean base and harbor, Vladivostok.


I wonder if the 500 tons of bombs our B-19's dropped on it, were worth the cost?

It does not take much pipe to carry gas from Vladivostok refineries around the bombed area—and our enemies had lots of iron pipe from American lend-lease, even when Texas drillers could not get it to give American war industries and housewives wartime fuel.

General MacArthur still has not the authority to bomb the refinery which supplies the tanks pushing our men. He still has not the authority to stop the tankers our government lend-leased to Soviet Russia which carry oil from Sakhalin Island across the narrow straits to be refined in Vladivostok—or those which bring oil all the way from the Rumanian oil fields, where American airmen were shot down once by Russians while fighting to save Stalin's government!

But we have edged physically toward the machine that has been killing our boys. We have dropped bombs within seventeen miles of Russia's big base on the Pacific.

Logically, we are inching along, too!



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Our man Austin at the United Nations has been allowed to say that it is out of place for the government which arms forces at war with the United Nations, to sit in United Nations committees and assembly. Yes, brothers, we are getting our dander up! But we still have a ways to go before the end of this play-acting.

I suppose the laugh of the year was our government's presentation of an unpaid bill for eleven billion dollars worth of lend-lease stuff to Russia a few days ago. Might be more to the point if our Navy would take oil-bearing Sakhalin Island, and scoop in all the ships carrying supplies to the enemy and hold same for debt!

Or, we might take the great harbor of Vladivostok. Seems even the Russians expect us in there some day. Several sources report great concentration of ships—many of them liberty ships, in the Golden Harbor of Vladivostok. These might be empties which unloaded supplies for the Korean armies and have not yet received further orders.

Or they might be loading a lot of stuff from Vladivostok base for the new Russian Pacific harbor of Sovetskaya Gavan, where the second Russian railway from Lake Baikal to the Pacific now ends. Of course, the ships might be loading for the Communist war being stepped up in Indo-China.

I think it the most likely that Stalin has ordered empty ships to Vladivostok, to take away stuff he does not want to lose there. We have bombed within seventeen miles of the harbor, and his kind of reasoning would expect even us to spill a few over the line when we get a little madder.

Remember that he has an even better port, now, in Manchuria, just the other side of Korea, in the protected waters of the Gulf of Chili, the port of Dairen.

Theodore Roosevelt cheered the Japs when they took that from the Russians after the bloody fighting in

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DEFENDER MAGAZINE



AMERICA NEEDS A RE-BIBLE

A Defender Hour Broadcast... By Dr. Gerald B. Winrod

THE DEFENDER HOUR is using its facilities to stimulate interest in Bible study. Unfortunately, the Bible is a dead book to a great many people.

True, they regard it as being an extraordinary book. They admit that it wields a beneficent influence where its principles are applied. They respect it in a sentimental way like they do their mother's memory. But they fail to read it. And so, God's Word goes to waste!

Our problem does not result from attacks by atheists. The Bible has weathered many storms. It has come out of every fiery furnace more resplendent than before. Like the Church, "the gates of hell shall not prevail against it."

The problem that concerns us most is the attitude of indifference which has developed in many quarters toward the Bible. The liberal and modernistic branch of the clergy is largely responsible for this condition. There are congregations in all parts of the United States that never hear a sound Bible sermon.

Those who have access to the Bible and fail to read it, remind me of the man who took a basket of food under one arm and a text-book on dietetics in the other, and started on a long journey.

After traveling some distance he became hungry. He opened his book and

proceeded to read all about food. The line of thought appealed to his intellect and satisfied his judgment. He forgot his hunger and continued the journey.

He reasoned that the book was written by a recognized authority on diet. It was certainly scientific and authentic. There was perfect agreement of every part with every other part.

The man's mind became so occupied that he failed to realize the need of food until his body began to grow weak. He put down his basket, seized the book violently, and read about the processes of nutrition. He studied each chapter systematically and dissected it technically. He searched for discrepancies. Finally, he brought to bear all the force of higher criticism upon the text. Surely the book was reliable. And yet, the pangs of hunger were gnawing at his stomach. He just could not seem to understand!

Again he forgot his appetite, picked up the basket and continued the journey. The sun sank in the west. His strength was exhausted. He no longer had mental power to read or criticize the book. He dropped to his knees and laid down to rest, using his basket of food as a pillow. He folded his arms and starved to death in the presence of nourishment.

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I ask you . . . is not this a picture of those who interest themselves in other things of less importance and fail to appropriate the nourishment offered in God's Word?

A table is spread. The bread of life is within their reach. The Bible contains what they need most. But, alas, they starve and die moral and spiritual death, by failing to feast on the great truths which the Bible contains.

NEW EDITION OF A BOOK

I brought with me to the microphone this evening a copy of the new edition of my book, "Facts About the Bible." I wish to read a few excerpts. Turn with me, please, to a paragraph at the bottom of page 17 . . .

"The Scriptures were not given for ornamental purposes. They will grace any library table but this is not their primary purpose. The mere possession of a Bible does not assure blessing to a home. It needs to be put to work. Its teaching must be translated into character."

This book is divided into four sections:

- First, General Facts About the Bible.*
- Second, Facts About Inspiration.*
- Third, Facts About Translations.*
- Fourth, Facts About Archaeology.*

I shall read an excerpt from the first chapter . . .

"Why do nations that honor the Bible lead the world in education, en-

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lightenment and human liberty? Why, on the other hand, are men made to hate, when they read the writings of Karl Marx, which comprise the bible of international communism? From whence the creative power of the Bible? How is it able to energize the conscience of the reader?

"These questions are answered in the second letter of the Apostle Paul to Timothy. 'All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.'

"The Bible is God-given. Other books are man-made.

"Thomas Bridges was the name of the man whose missionary labors transformed Tierra del Fuego from heathenism into a land of enlightenment. As an infant, unwanted in this life, Bridges had been left beside a bridge in the city of London. Working men found him wrapped in a newspaper. They saved his life and he was placed in an orphanage.

"They found him on St. Thomas day. So they called his first name Thomas. They found him near a bridge. So they called his last name Bridges.

"Thomas Bridges was converted as a young man and later went to the cannibal land of Tierra del Fuego as a foreign missionary.

"Charles Darwin had earlier visited Tierra del Fuego. He came away saying that there was no hope for the people. Their practices were described as being lower than anything he had ever witnessed in any part of the world. The claims of the Bible, faithfully

presented by Thomas Bridges, effected a transformation. Darwin later paid tribute to Christian work in that part of the world and became a financial contributor to the South American Missionary Society. 'The entrance of thy words giveth light,' said the Psalmist."

Turning to the second chapter of the book, under the heading, "Facts About Inspiration," we read:

"The word 'inspiration' appears twice in the Bible. Both passages refer to the action of the Spirit of God impregnating the mind of man.

"Job 32:8, 'But there is a spirit in man: and the inspiration of the Almighty giveth them understanding.' II Timothy 3:16, 'All scripture is given by inspiration of God.'

"Mankind has three ways of acquiring knowledge, represented by a trinity of r's—Reason, Research and Revelation.

"(1) Reason.

"This method is circumscribed to the orbit of the five senses. Knowledge acquired through reason is purely intellectual. It comes by comparison. We know that one is one, because it can be compared with two. White is white, because it can be compared with black, *ad infinitum*.

"(2) Research.

"This method of acquiring knowledge has caused the universe to give up many secrets. The scientific approach relies upon research. According to the dictionary definition, science is knowledge gained and verified.

"Imagination plays a large part in this field. The scientist, borne on a

crest of psychic currents, often visualizes in advance discoveries which later materialize. Speculation is therefore legitimate provided the investigator discriminates carefully between his facts and theories.

"He may be on the wrong track and should therefore refrain from presenting hypothesis as fact. Perception cannot be considered infallible. Human thinking is usually colored by preconceived ideas. But when a law of nature is demonstrated, the opinions of the investigator emerge from the hypothetical into the provable.

"(3) Revelation.

"Science consists of truth discovered and proved. Religion consists of truth revealed and experienced. There is no discord between the two sets of facts. The conflict between certain theories of materialists and revealed truth, is due to wrong interpretations of natural phenomena.

"Science has to do with effects and secondary causes on lower levels. Revelation has to do with primal causes and creative processes on higher levels. The more clearly the truths underlying both are understood, the saner will be our efforts and safer the results.

"The Bible is a book of revelation. The men who wrote it relied upon neither reason nor research. Their sources of knowledge transcended the five senses."

We find in this chapter that the Christian Scriptures are inspired in the sense that no other literature is inspired. This we prove by external evidence—facts found *outside* the Bible. And by internal evidence—facts found *inside* the Bible.

Now we come to the third chapter.

For the benefit of those who have just tuned in, let me say that you are listening to the Defender Hour, and I am reading a few excerpts from the new edition of my book, "Facts About the Bible." The third chapter deals with the subject of Translations. I only have time to quote a few sentences:

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"The earliest manuscripts of the Bible were prepared on perishable materials. To the best of our knowledge, none are in existence at the present time.

"The various books and their reproductions were turned out by hand. The writing was done on clay tablets, parchment produced from sheepskin and paper made of papyrus reed. Velum, or calfskin, came to be used later. The copy work was handled with meticulous care.

"Much time and effort has been invested to determine the content of the original text. Old manuscripts, early translations and references to the Bible in other ancient writings have been examined."

Then I discuss the five oldest manuscripts thus far discovered, which bear upon the contents of the Bible, as we have it today. After that, I take up the earliest translations.

Some people are confused about the language vehicles used by the Lord Jesus Christ and His disciples for conveying the great truths of the Gospel. Some think they spoke and wrote in Hebrew. Others think they employed Greek. As a matter of fact, they used neither.

Their language was Aramaic. New Testament manuscripts had to be translated into Greek at a later time. Let me read, please, two more sentences from this chapter: "Our Lord, His apostles and the Christians of the first century all spoke Aramaic. It became the sacred language of the early Church." (unquote)

I believe this chapter explains, with finality, where the Aramaic language originated, how it was used, and why. There are two passages in the New Testament where original Aramaic words are brought over, untranslated, into the English—Mark 5:41 and Mark 15:34.

I also discuss in this chapter the various versions, early and recent, into which the Bible has been translated.

The fourth section of my book bears the title, "Facts About Archaeology."

This section calls attention to several archaeological finds which support claims made for the supernatural in-

spiration of the Scriptures, including the famous Rosetta Stone, a slab of black granite unearthed by French archaeologists in Egypt a few miles east of the city of Alexandria. The Stone contains hieroglyphics and inscriptions of great value bearing upon the credibility of God's Word.

Here is a quotation from page 53 . . .

"Napoleon went to Egypt in the summer of 1789. The trip was not entirely for military purposes. It was in part a scientific expedition.

"The French army was accompanied by nearly a hundred of the most learned scientists of the day. Their responsibility was to gather information about the country, past and present. Napoleon did not know that his scientific expedition would find a document in stone to establish the authenticity of everything the Bible said about civilization in the Nile valley.

"It was a peculiar stone with the upper left hand corner broken off, a fragment which has never been recovered. French scientists observed that it bore a triple row of inscriptions.

"The upper row was in the original hieroglyphics, resembling those generally displayed in the monuments of ancient Egypt. The second row was demotic Egyptian writing. The third row offered no difficulty for it was Greek.

"Two of the rows were almost complete, though some of the Greek in the lower right hand corner was defaced. The Greek text showed that it had been written by the priests of Memphis in honor of certain Pharaohs, especially of Ptolemy Ephiphanes, who reigned over Egypt 205-181 B. C. It is believed that the stone was inscribed in 196 B. C. The value of the artifact was perceived immediately after discovery.

"Archaeology is clearing up unexplained passages of the Bible, illuminating obscure details, filling in the gaps of the historical continuity, and illustrating the political, economic, religious, and cultural background of ancient civilizations.

"It has become the handmaid of revelation. It is acting as a beacon, illuminating and affirming the inspira-

Defender . . . 5

tion of the Bible. It demonstrates beyond question that the Bible is historically credible, scientifically accurate and derived from the mind of God."

THREEFOLD MEANING

I trust that these quotations from the new edition of my book about the Bible have not become tedious to you, the friends of the listening audience. The more we know about this Book, the greater becomes our appreciation of its contents.

The Bible is not only inspired. Its pages become *re-inspired* to everyone who reads in faith.

Every human being on this earth should know what the Bible teaches about God, man, sin, death, Satan, redemption, forgiveness, justification, grace, faith, the Holy Spirit, Christ's return, life after death and the certainty of eternity. This is knowledge that everyone needs.

Most Scripture has a threefold meaning. It has an outer, inner and innermost significance. Like the tabernacle in the wilderness, it has an outer court, an inner court and a holy of holies.

The outer form, or letter, relates to facts, history, laws, customs, teachings, times, places and conditions. This, the outer meaning, is all that many people ever see of the Bible.

The inner meaning has to do with soul experiences which constantly recur in our individual lives. Thus, the

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Bible in its inner meaning, becomes a mirror in which you can see yourself, your very soul, your heart impulses reflected, analyzed and explained.

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The innermost meaning of Scripture relates to eternal, spiritual verities, the expression of the attributes of God.

It is well to bear this threefold meaning of Scripture in mind when you open the Book. The man who reads the Bible from a sincere motive learns that inspiration speaks to both mind and heart.

Let me illustrate.

The Genesis account of the creation of man, his existence in the Garden of Eden, innocence, temptation, fall and guilt—these things comprise more than the history of Adam and Eve. It is also the story of every individual member of the human race. It is the story of *your* life and my life in relation to the Creator.

The word "Adam" is a generic term, meaning not only the first man, but the entire human race.

Adam was innocent before the fall. He was rational and self-conscious. He was confronted with conditions that required the exercise of choice. He was tempted. He listened to the tempter. He made a wrong choice and the fall of man was accomplished.

This is an abbreviated history of every man. He comes into this life innocent. He develops into a rational, self-conscious being. He finds himself surrounded with conditions that demand choice. He is tempted. Like Adam, he yields to sin and makes wrong choices.

Innocence disappears. Guilt becomes established. He finds himself condemned by his conscience. If disobedience is continued, he loses by degrees, the sense of right and wrong. The spiritual light goes out.

This is the story of Adam. And, it is the story of Adam's race. We find that the Genesis statement of creation

and the fall of man, has both an outer and inner significance. It is historical. It is also personal. So it is, with all Scripture.

AMERICA NEEDS A "RE-BIBLE"

I believe we will all agree that our Country is today passing through its greatest crisis. The same atheistic forces that have brought ruin to other parts of the world are boring at our foundations. These forces are of Satanic origin. The religion of Communism is atheism.

We can only hope to resist this evil by invoking a higher power than men find in themselves. We must draw upon sources above human levels. We need a strong, positive, creative faith in God and the Word of God.

This is not the first time that our Country has come to grips with the forces of organized atheism. History is repeating itself.

The organization from which the modern Communist movement sprang, known as the Illuminati, brought civil war to continental Europe in the latter part of the eighteenth century. Among other things, it gave France the blood bath, known in history as the French Revolution.

Adam Weishaupt, the founder of the Illuminati, controlled the underground Jacobin clubs in France where the crimes against religion and orderly government were hatched. The closing years of the eighteenth century witnessed great turmoil and loss of life in the countries of Europe.

The Illuminati of that period operated exactly like the international Communist party and the red spy rings operate today. When eighteenth century reds finally succeeded in conquering the French people, atheism was substituted for Christianity.

A harlot was placed in Notre Dame cathedral as a symbol of the new re-

ligion. The Bible was outlawed. *Communists know they cannot carry out their crimes against civilization in the kind of a climate that the Bible creates.*

We hear it said that America needs a revival. This is undoubtedly true. But we also need a re-Bible. We need a revival of Bible reading. We are indebted to this Book for all the civilization that remains in the world today.

I said a few minutes ago that our Country had come to grips with the forces of organized atheism on a previous occasion. The incident occurred during the nation's infancy, when the original Communists were creating turmoil among the countries of Europe, toward the close of the 18th century.

Similar forces of evil tried to destroy England after the French Revolution, but were held in check by the Wesleyan revival.

Adam Weishaupt, the mastermind and guiding genius of the conspiracy, directed a propaganda attack upon the thirteen colonies of the new world. He came to America. An attempt was made to sow seeds of discord among the colonies.

But fortunately the people who were at that time living along the Atlantic seaboard had their Bibles open. The conspirators encountered a tide of Christian evangelism and their efforts to Sovietize the colonies resulted in failure.

We can learn today an important lesson from this experience of early American history. We need more Bible in the United States! More respect for the Bible. More of the atmosphere of truth which the Bible creates. More knowledge of what the Bible actually teaches. More national character which only respect for the Bible can produce.

More people need to study the Bible, to help keep our Country oriented, according to the will and purpose of Almighty God.

This is Gerald B. Winrod urging every listener to study God's Word with greater diligence and saying . . . May God bless you all.

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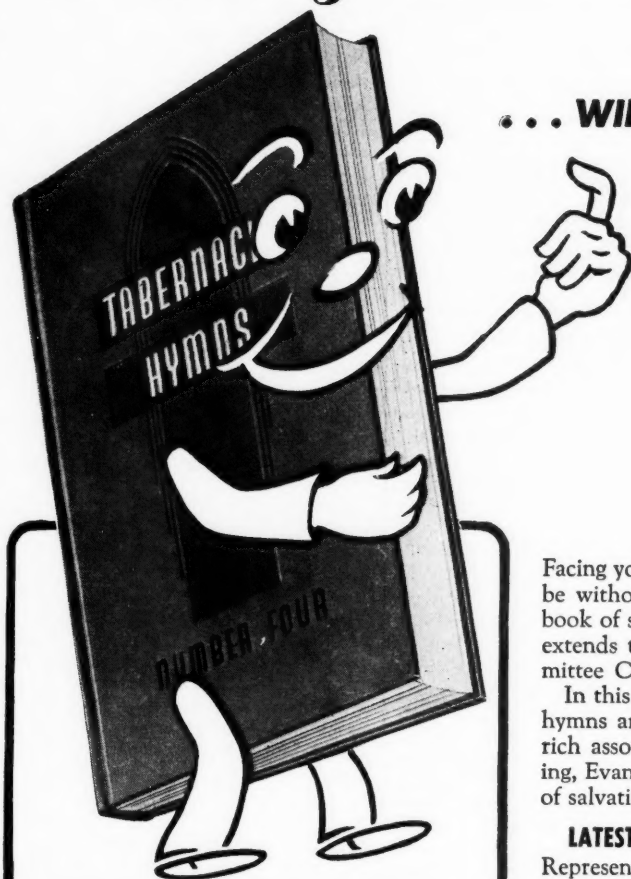
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FROM PAGE 2

1900. Then, we helped the Chinese get it back from the Japs. But Franklin Roosevelt and his Stalin-pampering boys of the State Department gave it back to the Russians at Yalta. It cost the Japs thousands of men to take the last hill at Dairen, but one atomic bomb would sterilize.

WHY NEW DEAL REDS HATE THE GENERAL

I dislike to see MacArthur's prestige threatened and I detest the diplomatic undermining and double-dealing which has put him in such a position. I would hate to see the Japanese confidence in, and reverence for Ma-Ka-Szu (as they call him in Japan), diminished, with possible insurrection in Japan resulting.

I despise the propagandists and groups among us who have steadily gunned for MacArthur. Of course those who planned for Russia to have all Asia, wanted MacArthur out. But among socialist-minded persons it is more than that! They fear MacArthur's stalwart devotion to the American constitutional system.

But our nation is up against a bigger problem now than the prestige of our Far Eastern forces and the reputation of their Commander. We can no longer accomplish anything constructive in Asia, for either Asia or ourselves, unless a friendly government goes back into power in China . . . or unless we get completely free of having to destroy villages and farms in Asia. Until one or the other of these things happens, our military may stumble around in the sticky fly paper of Asiatic invasions called "police actions."

A correspondent at the United Nations Social and Economic Council in Geneva reports the mercenary proposal of Asiatic delegates there. They want our wealth, not us. They say: "Western workers, farmers and businessmen have to reduce their standards of living to provide the wherewithal to raise the level of the Asian masses." This I quote from the *New York Times*.

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Well, I thank the Asiatic leaders for being so frank. Europeans think the same thing—only put it a little more hypocritically. If Americans give up their better standard of living, then they give up what our fathers came to this continent for. They give up what the founders established the United States of America for.

It is far better, don't you think, to tell the blackmailing nations of Asia and Europe: "If your ultimatum is that we destroy our standard of living for you, or you will threaten to go to communism, then try communism; then go to Russia, and be damned! You'll get your fill and rebel, and meanwhile, we'll take care of the American heritage."

There is still the chance to return to George Washington's policy. It is hard, I know, to give up our delusion and admit our investment in internationalism of billions of dollars and a million fine boys' lives has been a failure. But the evidence is just that—a failure.

It was made a failure because our socialists and internationalists gave the communist enemy too much advantage—the enemy who never stopped saying he intended to destroy our system of government. The truth is, too many of us were willing to see that system impaired or destroyed.

The battle in Korea is a bloody and distressing chapter of history. But the battle of systems, in the United States of America, will determine our future and the world's future even more than what happens on battlefields seven thousand miles away from home—the battle for nationalism versus the fraud of internationalism. The battle for

frank admission of past treachery and mistakes and an end to hypocrisy, will have more to do with our future than what happens anywhere else.

INTRODUCING SENATOR McCARRAN

Senator Pat McCarran, Democrat of Nevada, made a shrewd stroke by combining safety measures against spies, with the Mundt-Ferguson-Nixon-Johnston House joint Un-American Activities and Senate Judiciary Committees bill, that the President strangely tried to block. The Senator also believes that the place to start is to help pro-American Chinese get back in China.

Our State Department thinks war with the Chinese Communists would hurt more than Chiang Kai-shek's forces would help. Realists say the Chinese Communists are at war with us now, while enjoying the advantage of having us hold back Chiang's forces from fighting them.

And so you will want to hear our guest today, Senator Pat McCarran of Nevada:

McCARRAN: Thank you, Mr. Close. My friends of America: Look at the map of Russia. That huge country, with its satellites, borders three-fourths of the remaining countries of Europe and Asia; and every bordering country is labeled with a question mark. The question is: Where will Russia attack next?

In every nation of Europe there is a communist fifth column; and every fifth column stands ready to start the next explosion—whether it be internal revolt, or by attack on a neighboring satellite.

While we fight in Korea, we are waiting, hour by hour, for the radio flash that announces a new outbreak in Western Germany, or in Iran, or Indo-China, or Yugoslavia, in Formosa, in Greece, or—well, look at the map and pick your own spot. They are all considered good bets by our war department.

Today, the war map shows something like twenty spots where Russia may move, either with its own troops in outright invasion, or by using commu-

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nist stooges to start a revolution, or by using puppet troops to invade a neighboring country.

What shall we do about it?

The main lines of action are clear. We must mobilize as many of Russia's border countries, as look like good bets, to be our military allies. That is easy to say, but hard to do. We started doing it many months ago, when we drew up a treaty with several European countries that were in line for communist invasion. That was the Atlantic Pact.

Very few of our partners, in this defense alliance, have done much about getting ready for a fight. That is partly because they do not have the will to fight Russia; because they do not have the moral conviction that they still have a chance against Russia.

There is, of course, another reason. They do not have the money, the materials, and the national wealth to create powerful armies. But (making due allowance for their shortages) the fact remains that they lack the spirit to fight. We must continue our efforts to buck them up—stiffen their spines and give them munitions, and pray that we get some effective military support.

In the east, in the Orient, we are not making an equal effort to get support. There is one hopeful thing we can do, that we are not doing, that is to rearm the Chinese Nationalist Government—the government of Chiang Kai-shek now entrenched in Formosa.

Late as it is—it is still not too late for this reason:

The Chinese Nationalist Government is not only willing, it is furiously eager to start blasting. We don't have to stiffen its spine, or explain the horrors of communism. Chiang Kai-shek knows all about it, even better, in fact than we do, because he has been fighting it longer.

There is a ready-made ally, ready to join the alliance, ready to provide

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troops, ready to carry some of the military load. All they need is the equipment, and my prayer is that we do not delay starting the campaign to arm one of the few nations that is crying aloud to get into this thing with many divisions, if only someone will give them some guns, some encouragement and the go signal. Thank you.

CLOSE: Thank you, Senator McCarran of Nevada.

GOD GIVE US MEN

RALPH W. GWINN

Congressman from New York

CONGRESS is being deluged with appeals to "stand by the President." The ox, they say, is in the ditch. We should all pull together to get him out. But how can we trust ourselves, at this moment, to the guidance of the men whose criminal carelessness let the ox fall into the ditch, or even pushed him in?

The Capitol is only sixteen blocks from the White House, but we in Congress find it just as hard to get any solid information about the state of our defenses, or our foreign policies, as you do. The planners plan, behind our backs. They wheedle money out of us for their plans, and then when the crisis comes we find they don't even have plans. We gave them hundreds of billions of dollars. They promised us peace. They have brought us nothing but confusion and war.

In this war, members of Congress are dividing into two groups. One group says, "The people want us to do something. So we must give the President all the powers he wants, and more. We must impose all-out controls on money, food, housing materials and manpower."

The rest of us say, "But Congress gave the President a blank check for all the money and all the power he wanted, in the war, and again after the war. Look where it brought us."

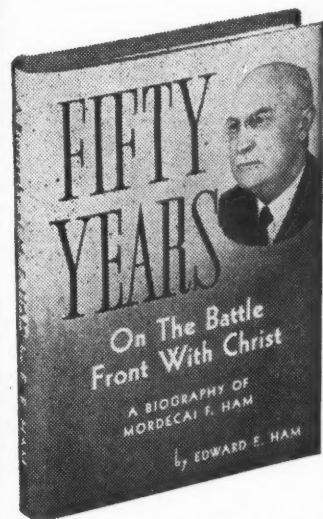
It is Congress, not the president, which wields the awful power to conscript our youth, and the almost equally

important power, through taxes, to conscript our work and wages. The power of the purse, the power to make war, imposes the duty to know how those powers are used by the Executive.

Congress is the representative of the people, in making peace or war. It is the Board of Directors of our nation. Its duty is to decide where the nation should go, and what we need to do to get there. The President is not the source of national purpose or national policy. He is not the source of wisdom and security.

Congress must take back the making of the political and economic policy in peace and in war. We have one purpose—that is to STOP STALIN. But contrary to that purpose, our Executive Department either ignorantly falls into the schemes of Stalin or goes in cahoots with him.


Congress owes it to the American people to demand that the fools and villains be dismissed, and men put in their places whom we can trust. Men with undivided loyalty. "God give us men."



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When Repentance Is Real

Sermon of the Month

By Dr. Paul S. Rees

"Godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death." II Corinthians 7:10.

THIRTY years ago Dr. J. Wilbur Chapman, speaking out of his wide experience as a Christian minister and leader, declared that he was "perfectly amazed to see how little is said about repentance."

He then went on to say that in his library he could find "only five or six sermons on repentance." Two of them were by Moody, two by Finney, and two by Jonathan Edwards.

Today, three decades later, one wonders if the theme "Repentance" is any more common. If it were more common, if we had more courageous speaking out on the matter, if we would give ourselves to more healthy and candid discussion of so important a topic, then perhaps the thing itself—the repentance that gets us somewhere, would not be so rare.

It is a practice to divide people into two groups: Those who are penitent and those who are impenitent . . . those who have a care about their sins and those who have not.

But will you observe that this is not St. Paul's grouping in the passage before us? He is not now addressing himself to the careless and impenitent; not at all. He is talking to people all of whom, he assumes, are exercised about the guilt-feelings that possess them, all of whom are

concerned about getting release from their distress.

Some, he declares, are going to miss a complete cure; others are going to find it. The difference is that in one case the repentance is not real, adequate. But in the other case it is.

This Is NOT Repentance

We begin, then, by looking at some things which do not constitute, in the Christian sense, a real repentance.

Repentance is not real when it consists only of a sense of shame. Some of you are in "sorrow," says Paul, but there the matter ends. You are not getting through into the joy of forgiveness and freedom. You are not breaking out into the light.

When our conscience gets after us and the convicting Spirit of God begins to show up the unworthy and mischievous deeds that stain the record, it is not possible, I suppose, for us to be too deeply ashamed of ourselves.

At the same time it is possible for us to be ashamed in the wrong way. We may develop a fixation of self-reproach—a complex in which all the ideas and emotions connected with our failure turn in exclusively, upon ourselves. To the suggestion that there is deliverance from our past and hope for the future, we are deaf. We brood guiltily, and keep on brooding, until, like some whipped dog, we are afraid to look anyone in the face.

Is that Christian repentance? I assure you it is *not*.

That sort of passive, persistent self-accusing is more likely to land us in a mental hospital or a suicide's grave than in the open, welcoming arms of Jesus Christ the Redeemer.

Remorse has its place, but it also has its peril. Instead of being constructive, it can turn out to be utterly

destructive. It may lead us, as it did Judas Iscariot, into darkness and death.

Again, repentance is not real when it is concerned only, or chiefly, with fear of consequences. This, along with the mere sense of shame, comes under the head of what St. Paul calls "the sorrow of the world."

Look at that man behind the bars. Yesterday he was hard as nails. Now, if you talk to him, a tear can probably be seen in his eye. Is he sincerely penitent? Not necessarily. He may be subdued and sorry, not because he is a criminal, but only because he is caught.

Look at that youth, wretched as perdition, for the moment thoroughly despising himself. Why? Does he have any intelligent and morally constructive shame over the drunkenness from which his abused body is just recovering? Not necessarily.

He may only feel sorry for himself that he has to take the inevitable "pay-off" in such a bitter fashion. Not the disgrace of his sin, but merely the temporary discomfort of it, is what now disturbs him.

Look at this fellow lying unhappily on a hospital bed. His body, if the truth must be told, is foul with a disease that has caught up with him because of unclean living. He may be regretful only because the law of sowing and reaping has overtaken him and he is gathering in his diseased and rotting body the harvest of his folly. That is *not* repentance.

Repentance is *not* real when it is conscious of guilt but tries to put the blame somewhere else. This is what

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the apostle would call "worldly" rather than "godly" sorrow.

Thus, today, there are persons who are bitter and censorious toward this or that circumstance because, according to their claim, it has trapped them into failure. They blame individuals, it may be, or society as a whole, or their heredity, or even the Church.

Yet their cynical passing of the buck is but a mask to hide the shame that boils inside of them. This, whatever else it may be, is not real repentance.

Once more, repentance is *not* real when it confesses wrong but takes a defeatist attitude toward ending the grip of the wrong. Life, for such persons, is a ceaseless cycle of failure and the confession thereof. What comfort they get out of this process is not the comfort of victory and deliverance. It is false comfort, of feeling that failure is all they can ever expect.

Church people, I am convinced, have been led astray at this point. Our very liturgies and confessionals, whatever may have been the intention of the fathers who drew them up, have a tendency to console us in our defeats and reconcile us to our unconquered habits. It is possible to go to Church every Sunday and, figuratively speaking, wallow in a soft ooze of confession and then, having derived a certain consolation from it, to go right out and pick up our sinning where we left off—if indeed, in God's sight, we have left it off at all.

That, I claim, is *not* what St. Paul was talking about in his description of true repentance. He says there is a repentance "not to be repented of." Goodspeed translates it, "a repentance that leaves no regrets."

It results in a clearing up of things. It leaves us different, spiritually renewed and energized for a transformed life. It agrees with the word of Scripture which tells us that "whoso confesseth and forsaketh (his sins) shall find mercy."

Repentance, we must see, is *not* rationalized failure. It is the gateway to a new and successful kind of living. What is it then on the positive side?

This IS Repentance

Positively speaking, I want to make three statements as to when repentance is real. It is real, first, when it passes beyond grief to God . . . secondly, when it passes beyond sorrow to surrender . . . and thirdly, when it passes beyond failure to faith.

To begin with, repentance becomes, in the Christian sense, effective when it passes beyond failure to faith.

To begin with, repentance becomes, in the Christian sense, effective when it goes beyond the feeling of grief and truly faces up to God. Paul elsewhere speaks of the gospel which he preached as consisting of "repentance toward God and faith toward our Lord Jesus Christ."

The faith-emphasis can wait for a moment.

"Repentance toward God!" That, I believe, is what the apostle means in our text by "godly sorrow." The sense of shame is there, to be sure, but it concerns itself with something more than the emotion we feel, or the consequences we face for our wrong doing. It concerns itself with the staggering fact, which has finally broken upon us, that we are what we are and where we are because we have left God out of our lives.

Repentance, to be real, must pass "beyond failure to faith." We now return to the reminder Paul gives us in a passage from Acts 20:21. The apostle sums up his gospel in a double statement: "Repentance toward God, and faith toward our Lord Jesus Christ." Here, so to speak, are the two sides of the shield of salvation. One is as necessary as the other.

There can be no true repentance without trust in Christ. There can be no saving faith in Christ which does not include repentance.

For all who are now oppressed with a sense of guilt and shame, for all who are aware of the hurt that your wilfulness and unrighteousness have brought to the heart of God, for all who are ready to make this an hour of great decision on which your whole life will pivot from one direction to another—I have this one soul-searching question: Will you have faith in God and His Word? God is trustworthy and He loves to be trusted.

Yet we treat Him with such fear and hesitation. We are like the little boy who once made an appeal to Sam Hadley as the Greatheart of the Bowery sat outside the Water Street Mission in New York. The little fellow asked for a piece of cloth and a needle and thread. He wanted, he said, to mend his trousers. Hadley looked him over. The ragged clothes seemed hardly worth mending.

Suddenly the little chap began crying, and with that he turned and ran down the street. Hadley gave chase and soon overtook him. His kind-

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ness disarmed the boy and the two walked back together to the Hadley apartment, where Mrs. Hadley mended the trousers. The right moment having come, Mr. Hadley said, "Son, what is your story?"

From that instant the boy was all tears. He had stolen twenty dollars from his father in Philadelphia and ran off to New York. "I've spent all the money," said he, "and I'm afraid to go home."

"Go back," said Hadley, "and your father will take you in."

"No, he won't," said the boy, and nothing could convince him otherwise.

So, off went a note from Sam Hadley to the father: "Dear Sir: Your boy is very, very sorry for his sin. He is in my Mission here and he wants to come home. What shall I tell him?"

The note reached Philadelphia in the morning. Before noon a telegram was in Hadley's hand. It read: "Tell the dear boy he is forgiven and I want him to come home at once."

And Jesus assures us that God is like that! Swifter than any telegram comes this word to you now: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

an impromptu speech which every delegate will long remember.

Mr. Nathan Goodnow, a partner in the law firm of Dykema, Jones and Wheat, gave a masterful address on the legal aspects of successful medical practice.

A pall of sadness fell upon the assemblage when Dr. Swain announced receipt of a telegram, saying that United States Senator Langer had collapsed during a Senate speech, and could not take his place on the program. Dr. Winrod was immediately called by long distance telephone at Wichita, and asked to come on an airplane and fill the gap. By this time, the convention was moving toward its climax.

Dr. Winrod told of his trip to Brazil a few months ago at the request of the League. He summarized Dr. Koch's achievements in that Country during the last two years . . . discussed the background of persecution and achievement which brought the League into existence . . . congratulated doctors present as pioneers in the use of a new science destined to revolutionize the medical profession . . . emphasized both the religious and scientific phases of the program . . . and suggested that those concerned with making Dr. Koch's discoveries known and applied seek constantly to employ the constructive principle, minimizing differences while working harmoniously together, knowing that "in union there is strength."

At the close of the 1949 convention—a year ago, Dr. Koch wrote a friend in the United States as follows:

"The convention was a great success, I hear. I know how you are rejoicing. It was the first convention of its kind, Christian in spirit and methods. All we need is faith. I know the Lord is on the job, so to speak, and His Holy Spirit is guiding and protecting as the strong right arm that is almighty by its righteousness. This never fails."

Practically the same words could be used in describing the gathering just closed.

MEDICAL LEAGUE CONVENTION A GREAT SUCCESS

THE ANNUAL CONVENTION of the Christian Medical Research League . . . held at Detroit during the last few days of September, was in the truest sense, a success. Physicians and laymen were present from all parts of the United States.

A constructive trend, with slight interruption, prevailed throughout the sessions. Scientific papers were read by outstanding medical authorities. Each session was opened with prayer, Scripture reading and devotions lead by the pastor of some local Church. Several different denominations were represented.

Some doctors testified that they had successfully used Dr. William Frederick Koch's discoveries, for more than a quarter of a century, in the treatment of incurable diseases. Numerous case histories were presented.

Dr. Sam Swain, president of the League, delivered the keynote address. His message sharpened the edge of the convention at the beginning and raised a standard for other speakers to follow. He reviewed the history of the organization, underscored its achievements and pointed toward future opportunities for Christian and humanitarian service.

"The moment I have anticipated for so many months is at hand," said Dr. Swain. "I cannot begin to describe the emotions that surge through my soul as

I contemplate the progress of the Christian Medical Research League since its birth in November 1948. It has accomplished more than any of its leaders anticipated. . .

"God has been good to us in providing an opportunity to espouse a cause which is right and just. He has given us the support of thousands of praying Christians throughout the nation. He has brought together in fellowship as fine a group of doctors as could be found anywhere in the world. And, what is even more important, He is making it possible for all of us to serve humanity in the relief of pain and suffering . . .

"It has been my privilege to become intimately acquainted with many doctors who use Koch therapy in their practices. I have found them without exception to be big-hearted men, vitally interested in the welfare of their patients . . .

"We may all look back over the year, since the last convention, with justifiable pride. . ."

One of the highlights of the sessions was the reading of Dr. Koch's paper, prepared especially for the convention, and presented by Dr. Wendell Hendricks of Bakersfield, California.

Mr. Morris Bealle, the well known author and publisher of Washington, D.C., arrived for the last day and made

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NICOTINE AND ALCOHOL, ENEMIES OF YOUTH

By

Dr. Louis R. Patmont

"Even apart from religious arguments advanced to warn against these evils, scientific evidence supporting my contention is overwhelming."

NICOTINE and alcohol are enemies of American youth. These poisons have become a scourge to mankind.

Young people must be warned and alerted because the very blood stream of America is being polluted. Hundreds of thousands of mothers of our oncoming generation are now victims of these vices.

Medical scientists have proved that nicotine and alcohol are deadly enemies of cell structure and principal contributors to race degeneracy.

Insurance companies, knowing these facts, refuse to assume risk with persons given to excessive drinking and smoking . . . but distillers and tobacco companies spend millions of dollars a year for deceptive propaganda, slogans and advertising, to promote the sale of these death-dealing products. They fashion their lies to capture young people who have not yet learned about the tragedies and dangers of life by experience. A four-year old boy was even publicized a while back smoking a cigar.

Nicotine is one of the most lethal poisons known to man. Some conception of its extreme toxicity, may be gained by comparing it with hydrocyanic acid, which is of approximately equal potency.

Tobacco crops have during recent decades become infected with a deadly virus called the "tobacco mosaic" which lives both on and in the plant.

Wherever tobacco is raised in the Western Hemisphere, growers are obliged to spray their fields with arsenic germicide. This saturates the leaves, stalks and roots with a poison substance. The soaking process con-

tinues, from the time the green shoot appears in the soil, until it is finally harvested. Poison and plant become inseparable.

When flame and heat are applied in the pipe, cigar or cigarette, the poison is changed into something even more deadly called "arsine." Taken into the nostrils, absorbed into the blood and lungs, it produces infection and breeds incurable diseases including cancer. Other people, particularly infants, may acquire the same ills by being exposed to arsine poisoning through tobacco smoke in a room or public place.

Arsine is a habit-forming poison. This explains why it is so difficult for persons to quit smoking who form the habit.

The Food and Drug Administration at Washington, refuses to deal with the matter on the assumption that "tobacco is neither a food nor a drug." In reality, government officials are believed to be afraid to challenge the tobacco trust because of the great power it possesses.

The *Weekly Roster and Medical Digest* of April 15, 1939 stated: "All tobacco in the American market contains arsenic, many brands in quantities fifty times greater than allowed in foods by Pure Food and Drug Laws."

★ ★ ★

BEWARE of the "no harm" label placed on popular habit-forming drugs!

Young people can contribute much to life-long happiness by guarding their health against tobacco and liquor poison. Sensible persons, growing to

maturity, will avoid these narcotic substances, even if it means sacrificing popularity with certain social crowds.

When Dr. Will Mayo was a small boy, and considered smoking with some of his pals, his father gave him this advice. "Don't ever do things because other people do them. Do them because they are right."

Dr. William Brady says in his famous *Health Column*: "Smoking before development and growth are completed is pretty certain to cause deficiencies."

Only men of criminal motives would teach youth that such inhaled poisons as pyridine, nicotine, prussic acid and carbon monoxide are beneficial. These poisons are deadly even when administered in small doses.

Why do you begin to feel drowsy in a room full of tobacco smoke? Why does your head start to ache? Because all tobacco smoke contains carbon monoxide.

The aviator who smokes needs more oxygen at a lower altitude than a non-smoker. This is caused by inhaled carbon monoxide in the blood, using up oxygen faster than the normal rate.

When the Germans were experiencing reverses in World War II, a German scientist appealed to the high command to issue orders forbidding the use of tobacco by women in Germany. He insisted that they be denied

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cigarettes and liquor until after reaching the age of forty. The suggestion was made as a means for protecting women until after they had passed the child bearing age. This would have assured children a better bodily inheritance.

The *Indiana State Medical Journal* published a report in 1942 which said: "Women cannot withstand tobacco intoxication so well as men; children have poor tolerance to this narcotic."

A promising field of corn, suffers greatest damage during a severe spell of heat and drought, in the early part of the season. But when such a condition develops in September, after the stalks have reached maturity, the damage is negligible. So also, the human body suffers to a greater degree of injury through the use of tobacco and alcoholic narcotics in youth.

A farmer with good sense will not subject his three year old horse to the same strenuous labor of an older animal. The human body demands equally intelligent consideration. Laws effecting health and growth operate with inerring precision.

Authorities on this subject agree that young habitual users of nicotine and alcohol pay dearly for their folly. There is an appalling effect upon the physical development of these unfortunate victims of bad habits. To the degree that the system is blunted, the moral nature becomes degraded.

Even apart from religious arguments advanced to warn against these evils, scientific evidence supporting my contention is overwhelming.

★ ★ ★

AN EMINENT statesman says: "There is no agency in the world so seriously effecting the health, education, efficiency and character of boys and girls as the cigarette. Cigarettes are a source of crime. Nearly every delinquent boy is a cigarette smoker."

A noted juvenile judge said: "The nicotine and the poison in the cigarette creates an appetite for alcoholic drink; it invites all the other demons of habit to come in and add to the degradation the cigarette began."

If a young woman desires to keep that "schoolgirl complexion," she should not indulge in the use of cigarettes and liquor. Coarseness and a haggard premature age expression comes on much earlier to those who indulge in their use. Neither can such

habits be covered up by any amount of drug store investment.

The American people are too tolerant of fallacious newspaper, magazine and radio advertising for the different brands of cigarettes and liquors. A false and damning concept has taken shape in the public mind.

Tobacco concerns vie with one another, claiming that certain brands "irritate" less than others. The mentality of a moron is sufficient to know that they are libeling the truth. Their sensitiveness regarding "irritation" is a confession that all cigarettes *do* "irritate."

It is a shame that otherwise high grade publications should open their columns to such literary rot.

Dr. John D. Quackenbos of Columbia University tied smoking and drinking together with these words: "Tobacco creates an instinctive demand for alcohol. The intemperate use of tobacco explains about 75 per cent of all drink cases."

People die daily from alcoholism who have seldom been seen drunk. Such drinkers slowly poison themselves without knowing it. Records compiled by institutions for the cure of the drink habit, show that a larger percentage of chronic alcoholics using liquor from youth are incurable, than those yielding to the appetite in maturity.

Coronary artery heart disease (the sudden death type of heart ailment) was formerly considered as occurring only in the sixth, seventh and later decades of life. But recent statistics show that

such deaths are now taking place more frequently in the fourth and fifth decades. Histories obtained by research prove that the cigarette is a worse menace even than liquor in this particular type of disease.

Young men and women should remember that they have but one heart. They cannot buy a new one. The heart is the least amendable to repair of any organ in the body when once damaged. It should be protected from the evils of nicotine and alcohol.

A young person fortunate enough to be in an environment that guides him right, should thankfully count his blessings. Those less favored should exercise the full force of their wills to create a climate of sanity and sobriety in which to live. They will thereby profit in health and longevity, comfort and happiness . . . and by the law of averages, greater material prosperity will be enjoyed than otherwise.

The following letter, written by the great American inventor, Thomas A. Edison, was framed by Henry Ford and hangs on the walls of the Edison Florida Laboratory now transplanted at Ford's Greenfield village near Dearborn, Michigan.

Orange, N. J.
April 26, 1914

Friend Ford:

The injurious agent in cigarettes comes primarily from the burning paper wrapper. The substance thereby formed is called "acrolein."

It has a violent action on the nerve centers, producing degeneration of the cells of the brain which is quite rapid among boys.

Unlike most narcotics, this degeneration is permanent and uncontrollable. I employ no person who smokes cigarettes.

Yours truly,

Thomas A. Edison

Young people should also be reminded that only clean bodies and ransomed souls are dwelling places of God's Holy Spirit. The filthy and intemperate will not be numbered among the citizens of the city of God.

The apostle Paul asks: "What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" Then he adds with emphasis: "For ye are bought with a

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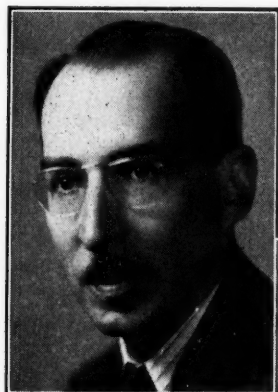
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DR. SAM SWAIN

"A Ball Of Fire From Heaven"

Dr. Sam Swain draws on his years of rich experience as an Evangelist and Scholar in presenting an alternative to spiritual apostasy and national disaster. His amazing book, "A Ball of Fire from Heaven," displays the problems facing America, and suggests a solution in line with Biblical principles. Illustrative of the divine blessing which has rested upon his ministry, is a recital of supernatural events that have taken place in his meetings.

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In 1945, the first man-made "ball of fire" fell on Hiroshima, resulting in the instant annihilation of many thousands of people. Now, the world shudders to learn that a bomb hundreds of times more powerful is on the way. It is evident that man is perilously close to self-destruction. The book "The Atomic Bomb and the World's End" amounts to a Scriptural commentary on atomic energy, and reveals the amazing story behind man's penetration of the most closely held secret of the universe.

As the first nation to release atomic energy, America presented an almost unbelievable demonstration of physical power. Devastation was the result.

It is the responsibility of Christian Americans, cooperating with God by prayer and faith, to unleash spiritual energies and accomplish miracles in the realm of morals if the tide sweeping us to ruin is to be checked. The books, "A Ball of Fire from Heaven," and "The Atomic Bomb and the World's End" outline the problem before us, and present a solution. Unless a spiritual outpouring descends from heaven, says Dr. Swain, disaster lies at the end of the road.

Both books regularly priced at \$1.35 the pair, are now available at the price of \$1.00. Order today, by clipping the coupon and enclosing your remittance to the National Spiritual Defense Crusade.

Dr. Swain is a man of God, who has been much used as an evangelist, pastor and as an author of spiritual books. He is also the Director of the National Spiritual Defense Crusade, which has been called, "The Greatest program for the mass distribution of Testaments in our time."

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I wish to know how I can help start revival fires across America. Please enroll me as a prayer partner and send me the two books "A Ball of Fire From Heaven," and "The Atomic Bomb and the World's End," for which I enclose \$1.00.

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price: therefore glorify God in your body, and in your spirit, which are God's." (I Corinthians 6:19-20)

The use of tobacco and alcoholic beverages will hinder a Christian's testimony. A soul winner must be an example. "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." I Timothy 4:12.

One who is slave to an evil habit, will find it impossible to help release others from sinful bondage. Purity of soul and body go hand in hand. Christian virtue and personal purity are inseparable. Any vice is objectionable to the true follower of Jesus Christ.

★ ★ ★

AS AN APPENDIX to this essay, I have decided to reproduce an article by Trygve Opsahl, formerly of Oslo, Norway. I know what he says is true . . . because traveling throughout devastated Europe at the close of World War II, I saw how cigarettes were virtually used by our soldiers as legal tender. American men in uniform could get anything desired in exchange for a few cigarettes.

Mr. Opsahl says:

The Germans occupied our country for four years. Food, clothing and everything had become scarce. But one morning as I passed through the railroad station, the people seemed to look especially pale and tired. A troop of German soldiers were the only ones who spoke or tried to crack jokes and laugh, as they stood smoking and waiting beside the train which was



DR. LOUIS R. PATMONT

ready to leave. Some of them even tried to speak to the civilians, although they knew they would be met by a pair of cold eyes or a silent back.

But as soon as the "All aboard" was shouted, the soldiers threw away their half smoked cigarettes and entered the train. Then the apathetic civilians seemed to be given new life. As one man, they rushed to the place just vacated by the Germans and started to fight over the cigarette butts.

These were not only bums and loafers who were fighting. In that crowd, I saw young boys, women, and even distinguished looking gentlemen bow down and pick up from the dirty ground these butts which perhaps were still wet from the lips of the German soldiers or already crunched flat by a German heel. But though they would not even look at the German who had thrown down the butt, nothing was too degrading in a cigarette for these strong patriots if it only could quiet down that terrible hunger for a smoke.

As I left the railroad station, I was very glad I had not taken up this habit which makes most people helpless slaves. There are, of course, a few who have will power to break this habit, but most of those I knew over in the old country who said they could stop or smoke whenever they wanted to, found themselves powerless slaves when the tobacco shortage started.

Instead of stopping their smoking, they spent a whole week's salary on a few packages of cigarettes in order to keep away the tobacco hunger a few days more. But as time went on, and the shortage increased, there were times when they did not get a smoke for many days. During such periods, they ran around, nervous wrecks, unable to work or to relax, or to do anything.

So, if you think you have the power to stop smoking, why not do so today? It is easier to break a new habit than an old one. And if you get over this habit of smoking, you will never regret it.

(Note: This article is being printed in booklet form and may be ordered from Defender Publishers, Wichita, Kansas . . . 10 cents per copy, or 12 copies \$1.00).

Book Poison

A MAN in India went into his library one day and took a book from the shelves. As he did so, he felt a slight pain in his finger, like the prick of a pin. He thought that a pin had been stuck by some careless person in the cover of the book. But soon his finger began to swell, and then his arm, then his whole body, and in a few days he died. It was not a pin among the books, but a small and deadly serpent.

There are many serpents among the books nowadays. They nestle in the foliage of some of our most fascinating literature; they coil around flowers whose perfume intoxicates the senses. We read, we are charmed by the plot of the story, by the skill with which the characters are sculptured or grouped, by the gorgeousness of the word-painting. We hardly feel the pin prick of evil that is insinuated, but it stings and poisons us.

When the record of ruined souls is made up, the words "Poisoned by the serpents among the books," will be inscribed in many instances.

KEN KAREN

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A pre-view of the gathering tides which threaten to sweep the nation into Socialism. We are travelling the same road, writes the author, that Britain followed before she reached her first stop, Socialism. An over-all view of the shape the movement is taking, and the forces which activate it. 160 pages.

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Myron C. Fagan \$1.00 ☐

The explosive book which staggered Hollywood with its exposure of Communism in the film colony. Because he wrote this book, Fagan was blackballed among film agents. His printers have been sabotaged and associates bribed. This book explains the attempt to propagandize the minds of millions through the movies. 122 pages.

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ANALYSIS OF W

Representative John Rankin of Mississippi is one of the few men of Congress who has had courage to deal publicly with the Jewish motivation of Communism. It is his contention that an evil can be corrected only by dealing with its cause. The nationality of the Communist spies who are these days being arrested confirms his position.

Mr. Rankin made the following speech before the House during the recent debate on the "Communist Registration Act" . . . the text of which provided for protection of "the United States against certain un-American and subversive activities by requiring registration of Communist organizations." Representatives Celler and Marcantonio lead the fight against the bill.

IT HAS been most amusing to listen to the two gentlemen from New York (Mr. Marcantonio and Mr. Celler). You can hardly tell which is which when they really get started. They both reminded me of Mr. Wingo's description of the Snake Railroad. He said:

*It wiggled in and wobbled out.
And left the people all in doubt.
Whether in its zigzag track
It was going west or coming back.*

I wonder when anything was ever written into the Constitution of the United States to protect these traitors whose names I am going to read to you today. Communism is out not only to destroy our form of government but also to destroy the Christian religion—the Christian civilization.

Not a single one whose name I shall read to you today has ever been a member of a Christian church. There is not a white gentile in the entire group, and the same may be said of at least 75 percent of the Communists in this Country.

We have the right to protect America, and God being our helper, we are going to protect her against our enemies, at home and abroad.

The statement of the gentleman from New York, comparing the Communists with Irish patriots, such as Robert Emmet, is simply ridiculous.

LEE PRESSMAN

You just had the case of Lee Pressman, one of the outstanding Communists, who was a member of the Communist Party, and who, when it became dangerous, went underground and kept his treason a secret until brought before the Committee on Un-American Activities.

You have just witnessed an exhibition of whining and dodging by this Lee Pressman, an admitted Communist, who according to "Who's Who in American Jewry," volume 3, page 825, has been a member of several law firms in New York and was counsel for the Works Progress Administration under Harry Hopkins in 1935, at which time, he now admits, he was a member of the Communist Party.

While he claims to have relinquished his membership in the Communist Party about 1936, and, as said he merely went underground and continued his connections, affiliations, and conspiracies with the Communists in this Country until the fire got so hot that he was compelled to come before the Committee on Un-American Activities and admit his treason.

There are thousands of other Reds, Communists, stooges, and fellow travelers in this Country today on the Federal, State, and municipal payrolls of the Nation, who are plotting the overthrow of this Government, the destruction of our Christian civilization, and our American way of life.

HARRY GOLD—ALIAS GOLODNITSKY

Then you have Harry Gold, alias Golodnitsky, who has just been convicted. His real name is Golodnitsky.

Arrested on charges of espionage May 23, 1950, this notorious traitor was put under \$100,000 bail.

He admitted to, and gave detailed accounts of his contacts with Klaus Fuchs, one of the most dangerous atomic spies on earth.

Born in Switzerland of Russian parentage, or born in Russia, he entered the United States with his parents and claimed "derivative" citizenship. Their name was changed from Golodnitsky to Gold.

He attended Drexel University, University of Pennsylvania, Columbia University, and Xavier University in Cincinnati.

He was placed in Holmesburg County, Pa., prison for failure to post bond, and entered a plea of guilty. Sentencing, which could be death, was postponed. He is now in prison where all his followers should be lodged.

DAVID GREENGLASS

Then you have David Greenglass, one of the confessed spies, or one of the cohorts of Harry Gold. He was defended by John Rogge, a Communist attorney down here who put in his time persecuting, and using the powers of this Government (in the so-called Sedition Case) to persecute, real Americans who were trying to expose communism and drive it from the Country. Some of the ones he persecuted died here in Washington, and never did get a trial; they never were tried.

Greenglass was arrested on June 16, 1950, and charged with giving highly secret atomic bomb information to Harry Gold, a confessed spy, who then turned the information over to Anatoli A. Yakovlev, former vice consul of the Russian Soviet consulate in New York. O. John Rogge was retained as his attorney. He was born in New York. His father was a native Russian and his

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WORLD TRENDS

mother was a native of Poland. He admitted joining the Young Communist League in 1938. He was inducted into the Army on April 5, 1943, and discharged on February 29, 1946.

From August 1944, until discharged from the Army, he was a machinist at an atom-bomb project at Los Alamos, New Mexico. Here he gained the confidential information he later turned over to our enemies. He was indicted by a Federal grand jury on July 6, 1950, at Santa Fe, New Mexico, and his bail was set at \$100,000.

SANFORD LAWRENCE SIMONS

Then there is Sanford Lawrence Simons, another one who is charged with participating in this Gold, or Golodnitsky, treason to turn over our atomic secrets to Russia.

Simons was arrested on August 22, 1950, for stealing a glass vial of top secret plutonium from the Los Alamos laboratory of the Atomic Energy Commission in 1946. He is now held in jail in lieu of \$10,000 bond.

MORTON SOBELL

Then there is Morton Sobell, who was arrested on August 18, 1950, on charges of spying for Soviet Russia.

He is a former civilian employee, engineer, for Navy Ordinance, and is charged with conspiring with his brother-in-law, Julius Rosenberg, and others, in sending national defense information to the Soviets while employed on restricted Navy work at the General Electric plant in Schenectady, N. Y., from 1942 to 1947.

He was supposed to conduct radar research for the Navy during the late war.

He was arraigned on August 24, 1950 and held on bail in the amount of \$100,000.

ANATOLI H. YAKOVLEV

Then there is Anatoli H. Yakovlev, former Russian vice consul in New

York, who was indicted on August 17, 1950, on charges of conspiring to spy for atom-bomb secrets.

He is believed to have returned to Russia in December 1946.

JULIUS ROSENBERG

Here is the record on Julius Rosenberg who was arrested July 17, 1950, and charged with conspiracy to commit espionage. He is, or was, owner and operator of Pitt Engine Products, Inc., in New York.

He was linked with Greenglass and Gold in transmitting atom secrets to Russia.

He was born in New York City May 12, 1918, and is a City College of New York graduate.

He has been a junior engineer in the War Department's Signal Service in Brooklyn, and an assistant engineering inspector in the Signal Corps at Philadelphia.

The FBI said he was removed as associate engineering inspector by the Secretary of War in February 1945 on the recommendation of his commanding officer on the basis of information indicating Communist Party membership. His attempts at reinstatement were unsuccessful.

MRS. ETHEL ROSENBERG

There is also Mrs. Ethel Rosenberg, wife of Julius Rosenberg, whose record follows:

She was arrested on August 12, 1950, and bail was set at \$100,000.

The charge was conspiracy to commit espionage.

She is a native New Yorker and in 1940 she was a United States Census clerk on the Federal payroll. Her father was born in Russia and her mother was born in Austria. She has

long been affiliated with the Communists and was indicted on the above charge on August 17, 1950.

The following are some of the others who have been engaged in these subversive activities:

MIRIAM MOSKOWITZ

This individual, who was arrested on July 29, 1950, on charges of conspiracy, was born on June 16, 1916, at Bayonne, N. J., graduated from City College of New York, and was employed by the War Manpower Commission in New York from 1942 to 1944.

An officer of the Brothman engineering concern, this party was indicted for obstructing justice in allegedly influencing Gold's testimony before a Federal grand jury investigating subversive activities, and bail was fixed at \$25,000.

ABRAHAM BROTHMAN

This outstanding Red was arrested on July 29, 1950, on charges of conspiracy, and charged with having influenced and intimidated Harry Gold into giving false testimony concerning their relationship.

J. Edgar Hoover disclosed that Gold and Brothman had been brought together by Semen H. Semenov, an official of Amtorg, which, you all know, is a Russian corporation.

According to Gold, a Russian official, in commending Brothman, told him that his work for the Soviet Union was equal to the efforts of one or two brigades of men.

He was head of an engineering concern, A. Brothman Associates, Inc., Long Island City. He was born in New York on August 15, 1913.

He was indicted for obstructing justice in allegedly influencing Gold's testimony before a Federal grand jury

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investigating subversive activities, and bail was set at \$25,000.

ALFRED DEAN SLACK

Then there is Alfred Dean Slack who was arrested on June 16, 1950, charged with passing on a sample of a new secret high explosive to Harry Gold for the Russians.

At the time he was supplying this secret data, and samples, to the Russians, Slack was employed in the Holston Ordinance Works, at Kingsport, Tenn. He was born in Syracuse, N. Y. on August 6, 1905, attended Syracuse University, Central City Business Institute, and later worked on the Manhattan Project at Oak Ridge.

After his arrest, he was taken to the Onondaga County (N. Y.) penitentiary pending removal to Knoxville, Tenn., for action by a Federal grand jury there, and his bail was fixed at \$100,000.

SIDNEY WEINBAUM

One Sidney Weinbaum was also arrested on June 16, 1950, on a charge of falsely concealing a Communist Party connection in applying for an assignment to a secret military research project at the California Institute of Technology.

He was released on \$5,000 bail for preliminary hearing, July 11, 1950. He was a physicist at California Institute of Technology, and worked on jet propulsion.

He was naturalized in 1927, dropping his original first name of Israel.

These are the people who have been stealing our atomic secrets, to aid this enemy of civilization known as communism to blow the United States to pieces.

There is not a single white gentile among these Communists whom I have just named, who have been plotting the overthrow of this Government and the destruction of our Christian civilization; if we fail to take every other step necessary to protect our people against these enemies within our gates then, *God save America.*

★ ★ ★

DEAN ACHESON, the craven and spineless Secretary of State who ought to be impeached, and for whose impeachment I am certain I would vote if the evidence of his misguidance were presented to this body, was a member of a law firm that helped to obtain millions of dollars for the Communist Government set up in Poland following the disastrous diplomatic results of Yalta.

Oscar Lange, who gave up his American citizenship to become the first Communist Polish Ambassador to this country, now is in Poland, a sad and disillusioned man. He has found out just how little freedom the Communists really give. He and Dean Acheson were the firmest of friends in the diplomatic corps, engaging in many delightful tete-a-tetes at cocktail parties and teas.

Mr. Acheson has been a good friend to all the Soviet diplomats and to all the Soviet-satellite diplomats. He just loves to go around balancing teacups and exchanging pleasantries with them. If giving away another country, or selling another nation into bondage, becomes involved in the argument, he knows how to agree with a flick of his wrist and can always get some titters from the perfectly delightful ladies who attend such parties.

He is a wonderful Red entertainer, and no one has ever been more adept at funnelling money from the American Treasury into the Soviet satellite nations than Dean Acheson.

—From a speech before Congress
... By Representative Shafer.

MR. SPEAKER, each Member of the House of Representatives recently received a letter from a friend of mine. I think, however, today it is quite fitting and proper that I call it to your attention by reading it.

Here is his letter:

DEAR CONGRESSMAN: I feel that I am speaking for millions of other Americans when I say that we are vitally concerned and deeply disturbed over the utter disorder and the terribly confused conditions from which we are suffering. Your present task is unquestionably the most important in your lifetime.

The lives of millions of human beings are at stake; so I plead with you to pray to Almighty God for divine wisdom and inspirational guidance in conducting the important post you now hold.

I know you are not indifferent to the challenge of this fateful hour, when the clock is telling of perhaps the end of the world that we have known. What is the challenge?

The challenge is to throw aside all considerations of partisan expediency, to forget the usual prattle of politics, and with a deep sense of responsibility to strive only to meet the needs of the Nation. The challenge is to face the situation courageously and to be ready and willing to do something about it. I have every confidence that you, God's servant, will prove yourself equal to the task.

If I were in your position, I would ask for divine guidance to give me strength to withstand the influence of all pressure groups whose passions of misconceived self-interest must be restrained. Because of human nature man is the sole hope of mankind.

Divine guidance is necessary. Perhaps the many problems that face the world today and cause much misunderstanding, misery, and fear could more easily be solved if the men who meet at the conference tables would realize that men alone do not have the power to alter existing conditions until they submerge their egos, and in humility and sincerity call upon God for guidance in making wise and just decisions. For it is only by recognizing that any power we have comes from this source, and only when we appeal to this higher knowledge will we be able to live in truth, justice, and peace.

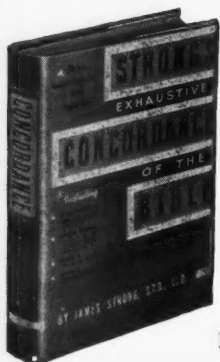
Patriotically yours,

HARRY R. NIGHTINGALE

Mr. Speaker, the human race is sick. A regiment of doctors is sitting by our bedside, feeling our pulse, suggesting cures. Complicated treatments have been tried, but the patient lingers on. A few superficial improvements have been brought about, just as a hypodermic quiets fever for a while. But the real cause of our illness has not been touched, a real cure not even begun.

The cause is that the human mind has run amuck; the cure is the recapture of our souls. The cure of the disease with which we are afflicted does not consist of regulations, taxes, and codes, but of a rigorous spiritual diet. It is the only cure.

—A speech before Congress
... By Representative Cole.



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WHOM SAY YE THAT I AM?

Rev. Gerald S. Pope ... Los Angeles, California

"What are some of the opinions that men hold? How do they stack up with the revealed truth of the Bible?"

"When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets."

"He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God." Matthew 16:13-16.

LIFE TODAY, as always, is full of questions. Some of them are routine, others are complex; some of importance, others are merely about the weather.

In ancient times, the Greek method of acquiring knowledge was by interrogation. The present age is also inquisitive. On the basic questions of humanity, the source of life and of matter, the origin and purpose of man, and the mystery of death—the Bible alone provides any source of light. Men who have scrapped the Bible are groping about in darkness.

What do you think of Jesus Christ? Here is the most important question anyone will ever be called to answer. Why is this true? Because your eternal destiny is involved in *how* you answer. The question should therefore be pressed upon the attention of men and women everywhere.

I recognize of course that the opinions of men are divided, with a great gulf fixed between them. A simple poll of your neighbors or associates, a survey of current religious literature, will convince you of this fact. It is true today, as in the past, that the person of Christ is a storm center of diverse thought.

What are some of the opinions that men hold? How do they stack up with the revealed truth of the Bible?

It was this same question that Jesus

pressed upon His disciples. On the occasion of our text, the Master was alone with the twelve, having drawn aside from the multitude for prayer and rest. The place was Caesarea Philippi, a remote village on the north border of Caanan. Pointedly, He inquired of them what the opinions of others were concerning Him.

"Whom do men say that I the Son of man am?"

In modern parlance, Jesus asked, "What do men think of me?" He knew that for more than a year the disciples had mingled with the crowds and heard people express themselves freely. Assuredly, there was no intent to evoke His own praise, nor was there any doubt but that He had already discerned their thoughts. What purpose, then, did the question serve? To solicit the open avowal of His followers and to drive home the truth of His diety with dramatic emphasis.

"Master," one of the disciples replied, "I have heard some say that you are John the Baptist risen from the dead. They perceive that you are fearless, that you denounce the hypocrisy of the Scribes and Pharisees, that you preach a message of repentance. Hence, they say, you must be John the Baptist."

How do you suppose Jesus reacted to this answer? Was the notion a compliment to Him?

On the surface, such an opinion might appear to be honorable enough;

yet it is possible, you must admit, to entertain honorable thoughts *but not right ones*. A thing is either right or wrong, and if wrong, no amount of ornamentation can make it right.

True, the appraisal of those who regarded Christ as John the Baptist was not like the prejudice and venom of the Pharisees. True, the character of John, martyred for his courage, was without reproach before God or men. But, withal, these people, whom the disciple quoted, were not willing to own Christ as the Son of God.

Here is the peg on which hangs the crux of the whole matter. No view of Christ which does not admit Him to be the Son of God is in any sense praiseworthy, no matter how noble or lofty. What hollow mockery it is to ascribe to Jesus anything less than what He claimed to be!

The whole moral government of God, the plan and mission of redemption, stands or falls upon the deity of Jesus Christ. Deny Jesus His eternal Sonship with the Father and you have nothing left—nothing but the burnt-over ashes of humanistic philosophy.

You may embellish human opinions so that they glitter like gold and appear honorable in every respect, yet in the mind and view of God, the character of His Son may be maligned in the most loathsome manner. There is no greater degree in blasphemy. The attitude of liberal Christianity toward Jesus Christ is as contemptuous with God as that of the Pharisees. To them Jesus said, "Ye generation of vipers, how can ye escape the damnation of hell?"

The category of "honorable opinions" includes that class of individuals who have no place at all in their thinking for the Son of God, except perhaps at the Christmas or Easter seasons. Their hearts are warmed as they reflect upon the Christmas carols or Easter oratorios. On such occasions, their attitudes become quite sentimental. They are moved emotionally; yet when the season is passed, their

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wills remain committed to the same selfish and sinful pursuits.

Their feelings are little different than those they entertain toward the hero of a popular novel. Honorable? Yes! in a sense. But how shallow!

While they approve of His glorious character in sentiment, yet they are unwilling to admit any allegiance of heart and life. If you are one of this class, then you deny the claim that Christ has upon you and hurl the word "lie" at the Word of God.

A friend recently told me of a sorrowful experience. He said he traveled a great distance to visit a close relative of his, one whom he had not seen for many years. Upon arrival, the attitude of this person was as much as to say, "You can't stay with me, for I have no room for you here." *How often is the Lord Jesus Christ treated in this same manner.*

"Master," a second disciple replied, in answer to the question of Jesus, "I have heard some say that you are Elijah risen from the dead. They hearken to the prophecy of Malachi which says, 'Behold, I will send you Elijah the prophet!' They perceive that you have power with God and work mighty miracles. Hence, they say, you must be Elijah of old."

It is not unusual for men to use the Bible in an attempt to prove their false positions. Down through the years, imposing systems of thought have been fashioned around a wrested or tortured passage of Scripture. In this instance, blinded men were using prophecy to deny Jesus His Messiahship. Certainly this evil is being repeated today.

Is it true in your case? Do you view Jesus as only a prophet and teacher? How inadequate and unreasonable in the light of revealed truth!

Finally, a third disciple spoke. "Master, I have heard men say that you must be Jeremiah, the weeping prophet, because you are so full of compassion and so often in tears."

Honorable opinions? Yes, but false and built upon wilful and grievous mistakes. Christ had clearly explained

Who He was. Moreover, the miracles He wrought had confirmed His testimony; but because of His humble demeanor, so different from what they had expected; because of His unpopularity with the Pharisees, Israel would not receive Him.

You, today, who reject Christ as the Son of God "wander in an endless maze of conjectures and pursue the chase of every uncertain guess and wild hypothesis."

Just as there are false opinions of Christ, *so also are there wicked ones.*

The Pharisees, for example, ascribed the work of Jesus to the influence of Beelzebub. In this present generation, men and women—and not infrequently children—have become notorious blasphemers. It is commonplace to hear the name of Christ profaned wherever people gather. See how men repay the love of God. Certainly they do not think much of Him or His Son when they utter His lovely name only in profanity.

Judas, what do you think of Jesus Christ?

"Not much," he replies, "I betrayed Him for 30 pieces of silver." Some may think that Judas has a distinctive place in history, but not altogether, for multitudes have sold out Jesus for even a less amount than Judas received. Are you one like Judas who thinks so little of Christ?

Let us ask the same question of Pilate. "I could find no fault with Him," he is forced to answer. "But because of the cry of the mob, because of popular demand, I allowed Him to be crucified."

Some may think that Pilate, too, has a distinctive place in history; but not so, for people in this hour are crucifying the Son of God afresh, fearing what men may think and say. Are you one like Pilate who is more concerned with the opinion of men than the praise of God?

What is your opinion, reader friend? How do you answer the question? Is it the confession of Peter? "Thou art the Christ, the Son of the living God." Here is the answer which receives the divine approbation of God, for He

Himself, on one memorable occasion, thundered from heaven, "This is my beloved Son, in whom I am well pleased."

The statement of John, in the first chapter of his Gospel, is the faith-essence of every Bible-believing Christian. "In the beginning was the Word, and the Word was with God, and the Word was God." He was in the beginning with God. All things came into being through Him, and apart from Him nothing that now exists came into being. In Him was Life, and that Life was the Light of men. The Light shines on in the darkness, and the darkness has never overpowered it.

Before you answer the question, remember that Jesus, a short time after the words of the text, challenged His disciples by saying: "If any man will come after me, let him deny himself." It is easy to confess Christ with the lips, but it is quite another thing to confess Him with a life of self-denial.

Are you living a life of self-denial? Or are you willing to do almost anything but deny yourself?

Is there evidence in your heart of a genuine work of faith and repentance? Are you separating yourself more and more from the friendship of the world?

When you hear the truth, do you try sincerely to put it into practice? Or do you resent it and resolve never to listen to that preacher again?

Are you walking in love, which Jesus said is the supreme test of discipleship?

By these things you make known what you think of Jesus Christ; for you are answering the question, not alone by word of mouth, but in deed and attitude as well. You are wholeheartedly for Him, or you are hostile to Him, either secretly or openly, for Jesus said there is no middle ground.

If you will not have the man Christ Jesus to rule over you, then you do not think much of Him. Let us ponder these things well and consider the wisdom of Proverbs: "There is a way which seemeth right unto a man, but the end thereof are the ways of death."

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THE CRISIS OF KOREA

Congressman Everett P. Scrivner ... Of Kansas

THE KOREAN war came as a great surprise to the American public and the Congress.

Early in June 1950 President Truman had said that peace was nearer than at any time since 1945.

The first that Congress knew of the proposed action was the reading of a press release announcing the President's decision.

The Korean conflict was called a police action against bandit gangs armed with heavy tanks to support the plea of the United Nations which we invited. No such reason was given for sending the Seventh Fleet to protect Formosa. That was Truman's own decision.

The question everyone is asking now, in spite of the President's reassuring words, is: *How did we get this way?*

It's a long story, but I will try to tell it as briefly as possible:

Since China is such a vital part of the Far East, let's go back as far as the Cairo conference late in 1943. With Russia not in the war against Japan, Stalin was absent. Present were Churchill, Roosevelt, and Chiang Kai-shek, then known and heralded as the "Great Christian General" and the "Washington of the Orient." China had been weakened by many years of war with Japan, and had come to the point of "throwing in the sponge."

We needed China's help against the Japs. President Roosevelt, with Churchill's OK, promised Chiang that if he would keep on fighting, Manchuria, control of the Trans-Siberian Railway, and other Japanese-captured provinces would be restored to the Chinese Republic. Chiang fought on.

Then came Yalta, in February of 1945, just before Roosevelt's death, where Alger Hiss was FDR's adviser. You can't say right-hand man. Hiss was too far left to be right of anything.

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Chiang was not present, since China was not in the war against Germany.

Churchill and Roosevelt there promised Stalin that if he would get into the war against Japan—which he did a few days before the surrender—Russia would be given, among other concessions, Manchuria, South Sakhalin, and the Kuriles. Russia has them now.

Somewhere, some time (it's quite a mystery) it was agreed that Russia should enter North Korea to accept the surrender of the Japanese north of the 38th parallel. Although she helped not a whit to beat Japan, Russia was in North Korea weeks ahead of our entry into South Korea, where we were to take the surrender of the Japanese. All this was confirmed by Truman at Potsdam.

The Russians stayed in North Korea, built up a nation of stooges and an army, equipped it well, and defied the United Nations when it tried to hold a Korea-wide election. Then, on June 25, 1950, came the attack.

Back to China:

For some unfathomable reason — love of Russia, sheer stupidity, or the influence of men like Hiss, all unforgivable—China, once Japan was conquered, was blacklisted. With Japan out of the way, Russia could then get going in that land of teeming millions, especially after we turned over the fabulous resources of Manchuria. Russia lost no time. Communist China moved fast.

We pulled our troops out of China, gave up bases at Shanghai and Tsingtao, left millions of dollars of supplies behind us, and brought the Marines back to the United States. Chiang was driven to Formosa.

How did that happen? Uncle Sam—upon advice of our State Department—Hiss, Acheson, Lattimore, et al—said the China situation was just a revolt of Chinese agrarians, farmers—against, according to State Department propaganda, the corrupt, wicked, vile Chiang, the same man who for so long fought Japan for China.

Since they had started playing "foot-sie" with the Commies, our State De-

partment decreed that Chiang must take the Communists into his arms. General Marshall was sent to China to force Chiang to accept Communists into his government. Chiang knew that would be the end of the Chinese Nationalist Republic. He refused. Marshall was angry. Upon his return he became Secretary of State. All military aid to China was stopped.

China is the heart and soul, the key, to all the Far East. Without Communists in Manchuria and China there would have been no Communist North Korean Army. With no Communist North Korean Army, American boys would not today be fighting and dying in Korea, the lousiest place in the world to fight, to die, and for what? Certainly nothing of any real permanent value. . .

Since Formosa is also a key operation, let us look at it for a moment:

In December 1949 our military leaders recommended that a military mission be sent to Formosa to see what the needs were. The next day a secret message was sent by the State Department to its representatives saying military aid to Formosa would be useless—its loss was a foregone conclusion.

In January former President Hoover and others urged defense of Formosa, with our Navy if necessary. On January 5, 1950, President Truman said:

"The United States Government will not pursue a course which will lead to involvement in the civil conflict in China. Similarly, the United States Government will not provide military aid or advice to Chinese forces on Formosa."

Frankly, we have a bear by the tail. If we let go it may turn on us and destroy us. If we hold on we will get dragged, bruised, and possibly killed.

Whether this is the prelude to world war III or not, no one knows. Whether it can be localized in Korea, nobody can foretell.

The outlook is dark. There is one refuge: Our faith in God and the prayer that in His infinite wisdom He, as He alone can, will give us the answer and the wisdom and strength to carry on.

—From a speech before Congress

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—Victor Hugo.

A Christian life is sometimes more difficult than a martyr's death.

All perfection in this life hath some imperfection mixed with it; and no knowledge of ours is without some darkness.

—Thomas a' Kempis.

You cannot dream yourself into a character. It must be hammered out patiently like the blacksmith who works on iron.

The way of this world is to praise the dead saints and persecute the living ones.

No matter how stony the path, some forge to the front, and no matter how easy the going, some lag behind.

God be merciful to the man who excuses himself too easily.

No man can build his security upon the nobleness of another person.

—Willa Cather.

There is no limit to the good which a man can do if he doesn't care who gets the credit.

The greatest pleasure I know is to do a good action by stealth, and to have it found out by accident.

—Charles Lamb.

Labor rids us of three great evils—irksomeness, vice and poverty.

—Voltaire.

Live innocently; God is here.

—Carl Linnaeus.

God has never been able to use any man in a large way who could not be trusted to faithfully handle small matters.

A true man never frets about his place in the world, but slides into it by the gravitation of his nature, and swings there as easily as a star.

It is remarkable how easily some people persuade themselves that they are not appreciated.

I cannot, I dare not, go to judgment till I have done the utmost God enables me to do to diffuse His glory through the world.

—Dr. Asahel Grant . . . missionary.

Salvation may come quietly, but you cannot remain quiet about it. "And they overcame him by . . . the word of their testimony."

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—Claude Callan.

A great pilot can sail even when his canvas is rent.

—Seneca.

There are books of which the backs and covers are by far the best parts.

—Charles Dickens.

It is better to be alone than in bad company.

The guard dies, but never surrenders.

—Pierre Jacques Cambronne.

I preach as never sure to preach again, and as a dying man to dying men.

—Richard Baxter.

As a white candle in a holy place, so is the beauty of an aged face.

—Joseph Campbell.

Nothing is easier in America than to attend college and nothing is harder than to get educated.

—Douglas Woodruff.

There is no right way to do a wrong thing.

BOOK REVIEWS

CHARLES H. SPURGEON, PULPIT MASTER

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IN 1854, an unknown and untrained young man, became Pastor of the run-down Park Street Chapel in South London. Attendance immediately jumped from a mere handful to throngs. As hundreds began to be turned away, the name of Charles H. Spurgeon became known on the front pages of the metropolitan newspapers ... and was soon a household word in London.

While still a young man, he built London's famous Metropolitan Tabernacle, seating 25,000 persons, and it proved to be too small. Royalty sat in this place of worship. Cabmen, considering it an honor to drive for this "prince of preachers," refused to accept his cab fare.

During 38 years in London, he addressed capacity houses week after week, morning and night. By prayer, Scripture reading and sermon, he led throngs to the mountain top of spiritual experience.

With the possible exception of William Gladstone, no one's death ever moved London so profoundly as that of Charles H. Spurgeon. His ministry was almost unparalleled in the history of the church.

Young ministers have, in the decades since, searched his published sermons for clues to greatness. In the second volume of their *Pulpit Masters* series, the Fleming H. Revell Company presents a collection of Spurgeon's finest messages, plus an Introduction by Andrew W. Blackwood of Princeton University, which creditably analyzes the secret of the man's success.

Spurgeon was a genius in the use of illustrations. "A sermon without illustrations," he said, "is like a house without windows."

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tone of a dove. Without seeming loud to those nearby, he could make himself heard to one who sat in the remotest corner of London's largest amphitheater.

Finally, he knew how to make the Gospel become good news from God, and not seem like wailings from the slough of despond. The sermons reproduced in this book, show how a preacher with imagination, can light up a message and present the Gospel with artistry attractive to all.

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WHEN THE CHURCH WAS YOUNG

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against Jewry on the one hand and paganism on the other. Strange enough, early believers were regarded as atheists because they rejected both systems.

Twentieth century Christians are not as prayerful as were the first century followers of the Lord. Unlike they, we are self-sufficient, and frequently ignore the leadership of the Holy Spirit. Their heroic sacrifices put us to shame. In comparison, our zeal is pallid. Like fire through a forest, they spread the Gospel across the known world in a generation.

Dr. Chappell insists that we search our hearts for the cause of the present spiritual delinquency.

As a spiritual aid to such introspection, his new book, "When the Church was Young," will prove helpful. He finds that in the days of its youth, the Church was faced with the same obstacles, same doubts, same opposition that it meets today. Yet it was eminently successful in its mission.

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Chapter I, entitled, "His Thrilling Program," succinctly outlines the Lord's marching orders for the disciples. The business of the Church, we find, has not changed since that day.

Chapter II, "The Ascension," offers some refreshing thoughts regarding Christ's leave-taking of the earth. The Author's approach is unique, but Biblical.

Chapter III gives consideration to "That First Service," in which Peter "stood up," and delivered a powerful appeal that resulted in thousands being converted.

Space allotted this review will not permit an analysis of each chapter, but the remaining titles suggest something of what the reader may expect:

"Wayside Opportunities," "Sin of Ignorance," "When Life Grows Difficult," "An Important Vocation," "Fighting God," "Minding Our Own Business," "The Chairman of the Board," "Baptized Pagans," "A Victorious Service," "The Cost of Belong-

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THE HOPE OF THE CHURCH

By Rev. J. F. Sawatzky . . .
Published by the Author, 32
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cents.

"I will come again, and receive you unto myself." This promise is the one bright spot in an ever darkening world. Mr. Sawatzky finds that Inspiration wrote the prophecies of the Bible with a legible hand.

Though the roar of heavy weapons continue to shake the earth and the nations assemble for conflict; though war clouds loom dark and civilization totters, those who know the truth of the "blessed hope" will not be overcome by fear of the things coming upon the earth. They know that their "redemption draweth nigh."

"The Hope of the Church" is a new and timely Bible study bearing on the return of Christ. The book contains a message for Christians who have become discouraged because of the apparent failure of the Church and the indifference of the world toward the Gospel. Their discouragement, the author affirms, is due to a misconception of the Church's mission in the present age. Modernists who insist that the world must get "better and better" by an evolutionary process, have confused many sincere people.

Such a doctrine is not found in the New Testament. The Apostles preached Christ, knowing that many would not listen . . . that only a minority would heed the message. They held the hope of Christ's return before the Church.

There is nothing in Scripture to lead one to suppose that the world will be converted prior to the second advent. The purpose of preaching, in this age, is to give "a witness."

Mr. Sawatzky develops his study of the true hope of the Church logically,

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A. The Lord's Return or His Second Coming.

1. Christ taught His disciples to look for His return.
2. The Apostles taught believers the same truth.
3. The Church has the coming of Christ in view.
4. The hope of the early Church was based on His return.
5. Redemption is not complete until the Second Coming.

Defender . . . 27

B. The First Resurrection and the Translation of the Saints.

1. The ascended Lord preparing heaven for the redeemed.
2. The Prince of the air must be cast down.
3. Belief in the resurrection is old as the present world.
4. We are taught to look for two resurrections.
5. The translation of the saints.
6. The judgment seat of Christ.

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2. A kingdom that originated in heaven.
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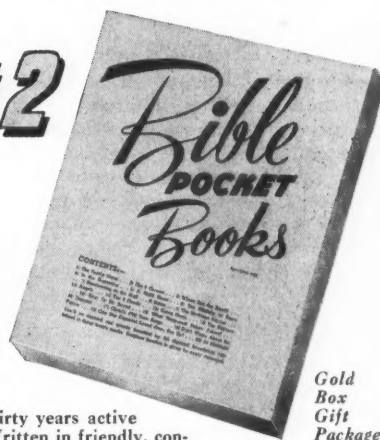
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D. Conclusion.

Premillennialism and Postmillennialism contrasted.

Those who "love his appearing" will find hope and encouragement in these pages. This book, placed in the hands of hesitant believers, will inspire them to trim their lamps and fill them with oil.

THE REVELATION OF JESUS CHRIST

By Dr. Luther Peak . . .
Evangelist Press, 79 pages,
art covers. Price 50 cents.

THE PRIMARY concern of most Bible students who study the Apocalypse, is to ferret out its prophetic message for the times in which we live.

Dr. Peak is an authority on the book of Revelation. He has lectured on it before many audiences, attracting large crowds and witnessing excellent spiritual results. Three times, he has taught the book by detailed exposition, over the radio. The present volume contains five addresses in sequence, comprising a summary and survey of the cardinal incidents and future events, recorded by John on Patmos.

The chapter titles are as follows: "The Church Age and the Rapture," "The Great Tribulation," "The Characters on the Stage of the Last World Drama," "Babylon" and "The Second Coming of Christ in Glory."

RESTORING GOD TO EDUCATION

By Dr. Edward K. Worrell
. . . Published by Van Kampen Press, 110 pages, cloth binding, price \$1.50.

CHRISTIAN PARENTS are often justified in complaining against the form of secularized instruction given their children in the public schools. Too many educators have dismissed God from the classrooms of America.

Dr. Worrell regards such educational systems as a compass without polar attraction. He insists that, "The fear of the Lord is the beginning of wisdom."

Educationally, our Country seems to be spinning around in fruitless experimentation, under the domination of a program organized by John Dewey, called "progressive education." A decline in the quality of the school product is to be noted, as a result, both as to intellectual attainment and moral character.

The remedial measures taken by aroused Christians—vacation Bible schools, released time, Bible placement in the public schools, etc., are merely palliative, like plaster over suppurating boils, leaving the educational bloodstream polluted.

"Restoring God to Education," presents a disturbing picture of the decline of Christian instruction, since colonial days, and warns of dangers

confronting American homes and churches.

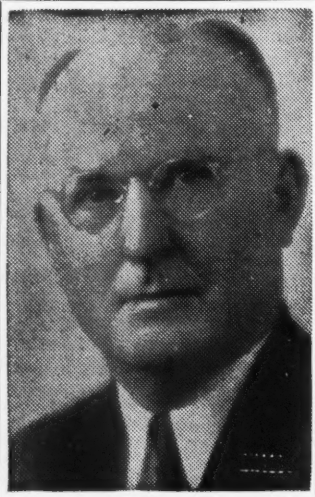
We may well ponder the question, "What will become of the Christian life in a nation whose intellectual preparation is anti-Christian?" Dr. Worrell, who is himself a well-known educator, shows what the evangelical remnant must do to strengthen America.

Educators, both secular and Christian, have long recognized that taxpayers do not pay sufficient attention to, or understand well enough, the problems of public education. This book will be of great value to such people. In somewhat elementary fashion, it presents definitions and purposes of education which will help parents understand how children should be nurtured, educatively, during their growing years. The content and purpose of the volume may be determined from a glance at the nine chapter titles:

1. A War on in Education.
2. The Biblical Basis of Education.
3. Ask for the Old Paths.
4. The Founding Fathers Had a Vision.
5. Whither Bound, Secular Education?
6. Tax-Supported Education Weighed in the Balances.
7. Naturalism Known by its Fruits.
8. Christian Parents, Awake!
9. How to Begin a Christian School.

Dr. Worrell wishes to see more Christian schools organized . . . and public instruction integrated with Christian ideals. The sooner parents acquaint themselves with the problem posed by paganzed, secularized education, the sooner a solution will be found . . .

And the better it will be for the rising generation!



DR. BRUCE CORBIN

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FOREIGN MISSIONS

MISSIONARY ATTITUDE AND ALTITUDE

IT IS a general rule that travel in higher altitudes offers smoother air, and greater passenger comfort, than the lower levels. Since the state of the weather on the earth's surface results largely from the density of lower altitude clouds, upper channels provide clearer lanes for aerial traffic.

As if by magic, air travel increases the scope of vision. On the ground, the average person can see less than three miles over a perfectly level stretch. As the airliner takes off, the passenger's horizon is pushed back approximately four times, to twelve miles. In the first sixty seconds, the scope broadens to about forty miles.

When a ship cruises at an altitude of ten thousand feet on a clear day, the horizon ahead is approximately one hundred and fifty miles away. It has been estimated that with a single complete turn of the head, a passenger can survey one thousand square miles. Because the human vision is ordinarily limited by being focused upon earthly objects, air distances are at first deceiving.

The same principle obtains in the spiritual world. "Where there is no vision, the people perish." In no department of Christian service does this apply with greater emphasis, than in matters pertaining to foreign missionary endeavor.

Some Christians live on the lower levels of selfishness and greed, with horizons limited to "me and my wife, son John and his wife, us four and no more." They are victims of religious melancholia. With eyes turned in, they

do not understand the true meaning of the word *Others*.

Melancholia is a dread disease. It turns the eyes inward so the victim develops a morbid, self-centered attitude. Jesus Christ intended the Church should be "a going concern." As Lord of the harvest, He regards His followers as reapers sent forth to garner precious grain.

The great verb of the Gospel is *Go*. In His valedictory message, with a mountain top for a pulpit, the Master said: "Go ye into all the world, and preach the Gospel to every creature." No sweeter joy can come into a human life than to transcend the plane of self-interest and catch the vision of a lost world's need.

"Look at the millions of colored men in Japan, Korea, Borneo, the Islands of the South Seas, Anam and other places in the Orient. Look at Africa, with its teeming multitudes. See India, seething in every town and village. Men with heathen hearts are talking, reading, printing and telling other men of their kind that the time has come to march. If you want to save civilization, there is only one way to do it, and that is to preach the Gospel to men not yet Christians, instead of exploiting them for commerce. If we don't do it, we will pay."

These prophetic words were spoken by Dr. Paul Rader, Christmas night of 1929, upon returning to Chicago from his second missionary trip around the world.

There was a time when Armenia enjoyed the advantages of enlightenment which accompany the Gospel. But lacking missionary vision, her Christian leaders neglected the opportunity placed at their door to evangelize Turkey. Later the Turks massacred the Armenians.

History attests that there is an element of danger involved in withholding the message of redeeming love and appropriating it selfishly. On the other hand, incomparable blessing results from extending missionary frontiers.

Julius Caesar wrote about unspeakable conditions prevailing among the inhabitants of the British Isles and northern Europe, prior to the time when the Gospel was taken to that part of the world. He said:

"The inhabitants of the interior do not sow corn, but live on milk and flesh and clothe themselves in skins. All of them dye their bodies with the juice of a plant which stains them blue, and makes them look very terrible in battle. They wear their hair long.

"Sets of ten or twelve have wives in common between them, and when children are born they are considered to belong to the one who first married the mother. Those who are ill of any serious disease and those who engage in war or other dangerous occupations, either offer up human beings as sacrifices or make vows to offer up themselves. They think that their gods cannot be appeased except by offering up life for life. They have public sacrifices of this kind.

"Some of them have huge wicker-work images which they stuff full of living men and women, and then set fire to the whole and burn them to death. They think that their gods like the sacrifice of thieves and robbers and other criminals best, but if there are not enough of them, they offer up innocent victims. The men have the power of life and death over their wives and children. If a well-to-do person dies, his relatives meet together and if there is any reason to suspect foul play, they torture his wives to find

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out the truth. If anything is discovered, they put the wives to death with all kinds of torments."

One finds it difficult to reconcile the foregoing picture of the British Isles with the high order of civilization that developed there, after the darkness was penetrated by missionaries from the continent.

Missionary Summary

DURING the last quarter of a century, the missionary program of the Defenders of the Christian Faith has consistently fulfilled the twin purpose of foreign missions . . . (1) the exaltation of Christ and (2) the transformation of souls from pagan darkness to righteousness.

Native missionaries are witnessing results which compare favorably with past exploits when important chapters of missionary history have been written. Among the names of those who are pouring out their lives for the lost on Defender mission fields is:

JONES OF AFRICA

Dr. H. H. Jones left college fifty years ago, with forty cents in his pocket, and began the task of earning steamship fare to Africa, as a medical missionary. For his field, he chose the notorious "White Man's Grave" entering the coastal state of Liberia West Africa.

On July 4, 1950, all Americans in Liberia were invited to a celebration at the American Legation in the capital. Dr. Jones was greeted by those assembled there as "the dean of missionaries" in Liberia.

The aged Negro physician is now 71 years old . . . but his health is good and he remains active in the work. However, he is understandably growing tired. He has not had a real rest in 50 years. He writes in a recent letter: "Do pray for me. Something within me tells me to 'Come ye apart and rest for awhile.'"

He should be remembered in prayer.

NELSON OF INDIA

In the midst of religious and political turmoil, Indian Christians are moving forward with their missionary labors. Many obstacles hinder the Gospel of Christ—poverty, caste, degrading idolatry and modern Communism.

Dr. Jaswant Nelson has charge of

The Gospel message has lost none of its potency. In this the twentieth century it remains the most creative force known to mankind when faithfully proclaimed. If current Christianity is suffering from melancholia, the cause of the ailment has to do with the problem of the altitude. The air is purer and the vision clearer on the higher levels.

the Defender missionary project of India. In addition to his duties as Pastor of a Church, strategically located between Old and New Delhi, he conducts Gospel extension work in nearby villages.

He also finds time to edit *The Crusader*—an evangelistic, missionary voice of the Defenders of the Christian Faith. Dr. Nelson is gravely concerned over the encroachments of Communism in the Orient and faithfully presents the Gospel as an antidote to this evil.

SMESTER OF THE DOMINICAN REPUBLIC

Rev. A. A. Smester is chairman of Defender missions in the Dominican Republic. He is a well-equipped native leader, consecrated to the task of soul-winning, and disciplined in mind and character.

Defender congregations in neighboring Puerto Rico originated the idea of carrying the Gospel to the Dominican Republic. The goal was realized through the cooperation of Wichita headquarters.

A number of preaching missions are being maintained west of Ciudad Trujillo, the capital city. Most of them are off the highway on winding mountain roads. Any kind of a building with a roof, can be used as a meeting place, and people flock in to hear the messages.

Mr. Smester is always greeted with enthusiasm on his preaching tours. He is witnessing a steady stream of conversions and transformations from his labors.

HERNANDEZ OF NEW YORK

The missionary labors of Dr. Jose Hernandez in the Harlem section of crowded New York City, are also an outgrowth of the work in Puerto Rico.

Among the large number of Puerto Ricans who migrate annually to the

United States, are many members of Defender Churches on the Island. Those settling in New York, immediately contact the growing Church of which Dr. Hernandez is pastor.

Services are conducted every night in the Spanish language. Never a week passes but what souls accept Christ.

PAIN OF CUBA

"In the heart of Cuba with Cuba on its heart." This motto was aptly chosen to describe the International Church of the Air, a Gospel work under the direction of Rev. Arthur W. Pain, with whom the Defenders' organization cooperates in Cuba.

Mr. Pain's far-reaching radio ministry started sixteen years ago, and daily broadcasts have continued, through a chain of stations, until the present time.

He also carries on an active evangelistic ministry by means of tent campaigns. Crowds, who would not darken the door of an evangelical church, throng his tents—resulting in a constant ingathering of souls. Mr. Pain has worn out half a dozen such "canvas cathedrals."

RODRIGUEZ OF PUERTO RICO

Through the untiring efforts of Dr. J. F. Rodriguez, and the prayers and financial support of Bible-believing Christians here in the States, more than 150 Defender Churches, large and small, are now scattered across the Island of Puerto Rico.

Missionary effort has resulted in the moral, spiritual and economic renovation of entire sections, where native Christians have established Defender Churches. New worship centers are being established faster than support can be arranged at Wichita headquarters.

The Defenders Theological Seminary conducts classes five days a week, nine months of the year. Evangelistic services are held seven nights a week, on the Seminary premises, the year round. The Spanish magazine, *El Defensor Hispano*, edited by Dr. Winrod and published under Dr. Rodriguez's supervision is enjoying wide distribution and ever-increasing reader interest.

★ ★ ★

The foregoing summary does not cover all the fields of the missionary department . . . and the summary is by no means complete. Additional information will be supplied upon request. Inquiries may be addressed to: Missionary Department . . . Defenders of the Christian Faith, Inc. . . . Wichita, Kansas.

SUNDAY SCHOOL

Lesson Number 1

October 15, 1950

PUTTING THE BIBLE TO USE

Psalm 19:7-11; Acts 8:26-35;

II Timothy 2:15

MEMORY TEXT: "Thy word is a lamp unto my feet, and a light unto my path." Psalm 119:105.

(1) THE KEY WORD OF THE LESSON IS "GUIDE."

Lovers of the Scriptures who accept them as an authoritative guide of faith and practice, almost invariably are soul winners. Conversely, those who follow the liberal viewpoint, considering the Bible to be merely a human book, have no message for the lost and are like dead branches, fruitless.

Liberalism ought to be judged, not by its man-pleasing urbanity, but by its deadly results.

Today's lesson contains a description of a man being led to Christ through the efforts of a personal worker. Philip, the evangelist, used Scripture with telling effect in persuading an Ethiopian to become a Christian.

Philip was one of the seven men "of honest report, full of the Holy Ghost and wisdom," appointed by the early Church to direct the distribution of food and alms.

Because of the persecution which broke out in Jerusalem at the time of Stephen's assassination, Christ's followers were scattered abroad . . . and wherever they went, Gospel seed was planted. After conducting a revival in Samaria, Philip was instructed by "the angel of the Lord" to proceed southward to the desert region, through which passed the road from Jerusalem to Gaza.

No hint of his destination was given, nor of the purpose of the trip. He only knew that a desert, bleak, desolate and lonely, was ahead. But being a man accustomed to obeying the will of God, he set out, knowing that the purpose of the journey would be made clear.

The second scene of the drama brings into focus, "a man of Ethiopia," laden with honors and burdened by responsibilities. He was treasurer of an African kingdom, governed by a feminine ruler bearing the title of Candace.

He had visited Jerusalem and was returning home without having come to know Christ. There was a void in his soul. Somewhere he had acquired a copy of the prophecy of Isaiah . . . and as the chariot jolted slowly homeward, was puzzling aloud over the manuscript.

Thus, a portion of Scripture was being used by the Holy Spirit to prepare him for his meeting with the evangelist. Philip, by spiritual illumination and an understanding of the events prophesied in Isaiah, was able to lead the African statesman to Christ. Without a knowledge of the Word, he would have been helpless to perform the task.

The Holy Spirit spoke to Philip, saying "Go near," and the record says "he ran."

In the spirit of gentle raillery, intending to arrest the man's mind, Philip inquired, "Understandest thou what thou readest?" The Ethiopian returned the interrogation by saying "How can I, except some man should guide me?" Then he invited Philip to join him.

(2) THE KEY VERSE OF THE LESSON IS ACTS 8:35.

"Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus."

The evangelist could help the Ethiopian because he was prepared. Somewhere, possibly at the feet of the apostles, Philip had received training. Moreover, he was acquainted with the events at Jerusalem which fulfilled the prophecy under consideration.

Fortunately Philip possessed a spiritual mind, capable of registering impressions from the Holy Spirit. He had been born again. George Fox, one of the founding fathers of the Quakers, said, "The Lord opened unto me, that being bred at Oxford or Cambridge is not enough to fit and qualify men to be ministers of Christ."

The story is told of a man who stuttered and stammered, being a successful soul-winner. His pastor, a speaker of great eloquence, asked him: "How is it that my sermons seldom make a convert, whereas you win so many to Christ despite your stuttering?"

Speaking with great effort, the man answered: "Well, you see, God's Word doesn't stutter."

(3) THE KEY FACT IS THAT CHRIST STANDS THE CENTRAL THEME OF THE BIBLE.

We are told that Philip "preached unto him Jesus." The person of Christ is the key that opens the Scriptures. He is referred to in every book of the Bible. Philip could say with Paul, "We preach Christ." His first act after conversion, was to point Nathanael to the Master.

Because he knew Christ himself, Philip had an instant explanation for the puzzling prophecies of Isaiah. Moreover, he was ready and waiting for an opportunity to witness. He directed the conversation toward the Saviour. Let him be an example for us. The Ethiopian gladly accepted the message, and went on his way rejoicing.

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GRAND RAPIDS 2, MICHIGAN

Lesson Number 2

October 22, 1950

REACHING MATURITY THROUGH PRAYER

Matthew 6:9-13; Luke 11:9-13;
Philippians 1:1-10

MEMORY TEXT: "For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." Luke 11:10.

(1) THE KEY WORD OF THE LESSON IS "PRAY."

Prayer changes things. Prayer is creative. Prayer places the resources of the Infinite at the disposal of the humblest child of God.

God is a person. Man is a person. Prayer is therefore conversational. Man expresses his personality in two ways—by involuntary and voluntary processes. Likewise, God expresses His personality in two ways, corresponding to the involuntary and voluntary activities of man.

Man's involuntary activities control the chemical reactions of his body, the vital functions and subconscious processes. Likewise, the involuntary activities of God produce the laws of nature that govern the natural universe.

On man's voluntary side, he thinks, feels, acts, chooses and otherwise expresses himself as a free moral agent. The two phases of his existence are not contradictory. Likewise, on God's voluntary side, He expresses personal choice, love, tenderness and compassion. Through His voluntary will, He has tender concern for the cry of the child who prays.

God is interested in the needs of those who trust Him. "Like as a father pitieth his children, so the Lord pitieth them that fear him." Psalm 103:13.

It is by prayer that one enters into the family of God, so that he may thereafter say, "Our Father." No rites of the church can be substituted for that personal supplication which leads to spiritual rebirth.

"The Lord's prayer," better called "the disciples' prayer," has too generally become a matter of mere rote, despite the fact that the context contains a warning against vain repetition. (Matthew 6:7) It should rather be thought of as a general mode of prayer . . . an embodiment of the things which are the fit subject of prayer. Its approach is that of a member of the spiri-

tual family, whose coming is marked by a balance of familiarity and respect.

(2) THE KEY VERSE OF THE LESSON IS LUKE 11:9.

"And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

The translation given this verse by Dr. Charles B. Williams in his "New Testament in the Language of the People," accurately renders the thought suggested by the original Greek verbs:

"So I tell you, keep on asking, and the gift will be given you; keep on seeking, and you will find; keep on knocking and the door will open to you." The verbs are in a tense denoting a continuing, repeated action, which the King James Version leaves less clear.

A mysterious law operates in prayer, which only the persevering Christian discovers. Some things will not be granted except by importunate petitions. This baffles those who wish to reduce all spiritual laws to rational terms, but the humble Christian bows his head to the mystery and prays on.

There are forces in human nature that act as inhibitors to prayer, which can be brought under control only by persistency of purpose. Importunity in prayer is not a matter of talking God into the notion of answering . . . but rather a means for bringing ourselves into line and to levels, where we can receive the answer.

When the child of God thus "prays through," the witness of the Spirit frequently precedes the materialization of the answer.

(3) THE KEY FACT IS THAT SPIRITUAL GROWTH DEPENDS UPON PRAYER.

The present series of Sunday School lessons emphasize growth in grace to maturity in Christ. Spiritual progress is predicated upon prayer.

"I can do all things through Christ which strengtheneth me." A life of

prayer makes possible divine substitution. Grace must be applied for vitalizing the body, purifying the affections, controlling the appetites, directing the energies, training the intellect and spiritualizing the sentiments.

Human imperfections may be put off, and Christ's nature substituted, by continual crucifixion of the one, and appropriation through grace, of the other. To make spiritual progress, every feeling, faculty, appetite, emotion and sentiment should be laid on the altar of sacrifice. As Christ takes possession, prayer becomes natural . . . and the joy of the Lord fills the yielded heart.

Lesson Number 3

October 29, 1950

PRAYER AND MEDITATION

Acts 17:10-14; Phil 4:8-9;
I Tim. 4:12-16; II Tim. 2:14; 4:13

MEMORY TEXT: "Be still, and know that I am God." Psalm 46:10.

(1) THE KEY WORD OF THE LESSON IS "MEDITATE."

Man is spirit. He has a soul and body. He cannot correctly say, "I have a spirit." He is a spirit and as such, possesses capacities broad enough to house deity. Job said: "Thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews."

The human spirit is the personality. The soul is a shadow of the personality . . . and the physical body is a shadow of the shadow. Personality survives the dissolution of the body.

Man is "fearfully and wonderfully made," because stamped with the moral image of the Almighty. But this image became marred by sin, and can be restored only through the creative presence of the Holy Spirit, in the human spirit. Salvation is primarily an inner work.

We live from within, out! The world of reality is invisible. The enduring values of life extend deeper than the material world. "Out of the heart are the issues of life." Today's lesson contains passages that suggest retrospection for the believer. They place the searchlight on heart motives. Paul says, *think*. He also says, *meditate*.

Only the born again believer knows Christ as an indwelling reality. He is the Source and Substance of every

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Christian virtue. Persons who say that all are divine by nature, fail to discriminate between *created* man and *spiritually* engendered man. Those who say, "We have Christ within," when they have not accepted Him as Saviour, are in grievous error.

To illustrate . . . An electric light bulb might say: "Electricity in me is light, heat and radiating energy. I am aglow with these. Apart from the current I have neither light nor heat. But by it, I become a radiating center."

Likewise, the regenerate man can say: "Christ in me is spiritual life, strength, power and illumination. Apart from Him I have none of these. But by His manifestation and expression, I am aglow with His qualities. He is my life, my strength and my righteousness."

This concept serves the double purpose of supplying a true thought-form for the realization of the Christian's inheritance in Christ . . . and at the same time protects from the error and subtle danger of identifying divine qualities and spiritual gifts with mortal self.

Jesus was careful to identify all His virtues, wisdom and powers with the Father. We should recognize the same truth, knowing that judged by Scriptural standards, there is nothing good in human nature.

(2) THE KEY VERSE IS I TIMOTHY 4:16.

"Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."

Christian doctrine is dogmatic. The fundamentals of the faith are above the level of questioning. Paul knew the importance of sound doctrine and wished Timothy to help fortify believers against doubt and negation. On another occasion he condemned "false apostles, deceitful workers, transforming themselves into apostles of Christ."

There is no question what his attitude toward Modernism would be, if alive today.

Modernism is negative. It tears down. It destroys. It contributes nothing constructive to the Cause of Christ. The ingredients of true Christianity are missing. There are thousands of churches in the United States where sound Gospel sermons are never heard.

(3) THE KEY FACT IS THAT PRAYER AND BIBLE STUDY PRODUCE NOBILITY OF CHARACTER.

The Jews of Thessalonica, being "lewd fellows of the baser sort," tried to murder Paul and Silas . . . but those of Berea were "*more noble.*" Today's lesson explains the contrast. The Bereans studied the Scriptures diligently and with an open mind, to learn "whether those things were so."

The Bible is more than a collection of manuscripts. It is a composite, interdependent, organic Word—through which God speaks to man. Its influence upon the human mind is always beneficial, and therefore contributes to nobility of character.

Lesson Number 4

November 4, 1950

VICTORY IN TEMPTATION

Matt. 4:8-11; Romans 13:12-14;
I Cor. 10:12-15

MEMORY TEXT: "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." John 16:33.

(1) THE KEY WORD OF THE LESSON IS "ARMOUR."

Some well-meaning people, betrayed by Satan, doubt his existence. "Take care," said Paul in his letter to the Colossians, "lest anyone lead you away as prisoners by means of his philosophy, following human traditions and the world's crude notions, instead of following Christ." *Weymouth.*

If there is no devil, the questions arise . . . Who is transacting his business for him? Why is he mentioned as a personality more than a hundred

times in the Bible? What makes men bad? Where does evil have its source?

We live in a world of discord. Nature and human nature are under a constant bombardment of conflicting forces. Earthquakes, famine, pestilence, disease, tears, suffering, sorrow, war, confusion! God did not originally create this kind of a world because He "is not the author of confusion." Something has happened to our planet since original creation.

That *something* was the collapse of Lucifer's kingdom, described in Isaiah 14 and Ezekiel 28. Jesus, in His pre-existent state, witnessed the same event (Luke 10:18).

This occurred in the dateless past. Genesis says, "In the beginning." Eternity has no calendar. Time is only a relative term. Eternity existed before time. In that period, Lucifer was the god of this world—and became the rebel, the criminal, the adversary of the Almighty. "And the earth was (became) without form and void."

Satan took particular note of Christ's visit to our planet and tried every way to destroy Him. When he flashed a picture of earth's kingdom's before the Saviour and professed to be their god, Jesus did not dispute the claim . . . but simply said, "Get thee hence."

There is one devil, but legions of demons. Satan stands at the head of

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not against flesh and blood, but against an organized kingdom. "We wrestle principalities, against powers, against the rulers of the darkness of this world." Ephesians 6:12.

Satan is *not* in hell. His realm of action is this earth. The bottomless pit will yawn for him at the time of Christ's return.

Meanwhile, only those who leave the first Adam, accept the second Adam and become members of the *new creation*, are lifted above the control of Satan. They are fortified with an "armour of light" that gives them victory over "the rulers of darkness."

(2) THE KEY VERSE IS ROMANS 13:14.

"But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof."

This injunction means exactly what it says, and explains exactly what must be accomplished, in order to triumph over temptation. The thought of being clothed with, or wrapped in Christ, as a mantle, suggests an external covering and an outer change. This is true, but not the whole truth.

The principal change is interior. It involves putting off the old humanity and putting on divine humanity—the substitution of Christ for Adam. The process begins in the heart and extends outward to eventually include the whole man, spirit, soul and body.

(3) THE KEY FACT IS THAT WE ARE OVERCOMERS THROUGH CHRIST.

Jesus Christ beat Satan at every turn! He is our Substitute. Through Him we are overcomers.

Satan ever seeks to tempt, to weaken faith, to cause God's children to question or deny their new inheritance in Christ. But Satan is a liar! His promptings are to be put aside through faith in the written Word and the incarnate Word.

When we continually crucify the old nature and choose to be the expression of Christ, Satan finds nothing in us for his use.

A noted preacher tells how that during a period of years, he prayed for victory in his personal life. He failed because of one "besetting sin," through which Satan bound him. But when he finally grasped the great truth of Christ as his indwelling Substitute—substituting divine nature for frail human nature, he immediately experienced freedom, illumination and power over his sinful inheritance from the first Adam.

Lesson Number 5

November 12, 1950

CHRISTIAN FELLOWSHIP

Acts 11:11-18; Philippians 2:1-5

MEMORY TEXT: "Behold, how good and how pleasant it is for brethren to dwell together in unity!" Psalm 133:1.

(1) THE KEY WORD OF THE LESSON IS "FELLOWSHIP."

Fellowship is a state of congenial relations which can be shared only by those who are alike in background and experience, or who share some dynamic common interest which draws them into a unit.

When by redeeming grace men are brought into fellowship with God, there is provided a real basis for fellowship with one another. There is recognition of a mutual Creator and Redeemer . . . mutual moral and spiritual laws, and a similar purpose and hope.

A gulf exists between regenerated believers and sinful people of the world. Jesus classed some as being of their "father the devil." Children of God have wholly different interests than the children of darkness. The religious experience of those who pro-

fess Christ and at the same time cultivate worldly relationships, is open to question.

Christianity is both inclusive and exclusive. Luke mentions the "apostles' doctrine and fellowship" (Acts 2:42). A custom existed in New Testament times for extending the right hand of fellowship toward those qualified to receive it (Galatians 2:9).

Christian insistence on the right to exclude, sometimes annoys liberal churchmen who insist that "Protestants, Catholics and Jews" should get together. The hypocrisy of a preacher, priest and rabbi appearing on the same platform, performing a publicity stunt, is patent. The term "brotherhood" is often abused at such meetings.

Groups like "The National Conference of Christians and Jews," are spearheaded by wealthy Jews as a deterrent to what they call "anti-Semitism." Their propaganda places a stigma upon those who insist that Jews, the same as other nationalities, must embrace Christ as Saviour in order to be saved.

The above organization is presently engaged in a money raising campaign asking for \$3,500,000 to promote their denaturing, devitalizing program through the churches of America.

It boasts of using newspapers, radio, television, motion pictures, bill board advertising, magazines, books, pamphlets, speakers and recordings. To exalt the person and diety of Christ at their rallies would be an affront, since Judaism insists that He was nothing more than the illegitimate son of a depraved woman.

Peter was faced with a similar Talmudic attitude in today's lesson. The time had come for the early Church to separate entirely from Judaism and burn its bridges. This was accomplished by a vision—an act of a supernatural intervention.

The order is being reversed today. Modernism agrees with Judaism regarding every fundamental of the Christian faith. Both reject the diety of Christ, His virgin birth, miracles,

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vicarious atonement, resurrection and power to forgive sin. The Church of America has been largely Judaized and this explains its loss of spiritual vitality.

(2) THE KEY VERSE IS PHILIPPIANS 2:3.

"Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves."

It is an ideal Church indeed, whose fellowship remains unruffled by inward disturbances. This is an ideal toward which Pastor and layman should strive. Nothing is worse for a community than a Church fight.

"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Galations 6:10.

(3) THE KEY FACT IS THAT FELLOWSHIP IS MOTIVATED BY DIVINE LOVE.

"We know that we have passed from death unto life, because we love the brethren."

The finest fraternal feelings known to mankind should exist between the members of Christ's body. Christians throughout the world, regardless of racial or geographical boundaries, are partakers of the same eternal life stream. "For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another."

Christianity is primarily an organism rather than an organization. If one part of the human body suffers, pain is registered throughout the system. In like manner, when Christians suffer persecution in one place, the entire body of Christ reacts.

Persecution drove the early Christians close together. In time of sorrow and suffering they sought to comfort one another. To them communion and fellowship became the sweetest experience next to heaven. It should be the same today.

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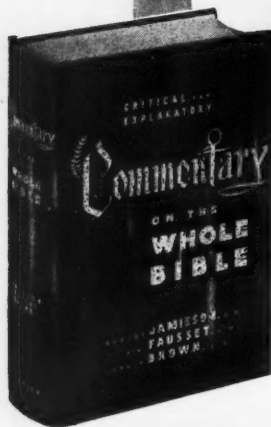
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